

Britain, Arabs Worry Zionist Leaders

Yishuv Satisfied; 150,000 Visas In 2 Years, 60 Per Cent Of Land

Jewish Telegraphic Agency

JERUSALEM—Welcoming the report of the United Nations Special Committee on Palestine, although expressing the hope that certain of its recommendations would be modified by the General Assembly, Mrs. Goldie Meirson, political chief of the Jewish Agency in Jerusalem, urged that the interim period preceding independence for the Jewish state be as short as possible.

Mrs. Meirson appealed to both the United Nations and the Arab states to cooperate in securing a shorter transition period. She reiterated the desire of the Jews to maintain friendly relations with the Arab nations, and asked the Palestine Arabs to cooperate now in initiating "good neighborly" relations so that when the two states are established, a friendly treaty can be concluded without delay.

The UNSCOP recommendations were greeted with great satisfaction by the Yishuv, particularly the decision to admit 150,000 immigrants in the next two years. It is felt that implementation of this recommendation would hamper extremist activities. The Arab masses have been quiet, although their leaders have issued bitter statements attacking the report.

Independence By Sept. 1, 1949

According to the plan of the majority (the representatives of Canada, Czechoslovakia, Guatemala, the Netherlands, Peru, Sweden and Uruguay), Palestine shall be constituted into an Arab state, a Jewish state and the city of Jerusalem. The Arab and the Jewish states will become independent after a transitional period of two years beginning Sept. 1, 1947. Before, however, their independence can be recognized, they must adopt a constitution, make to the United Nations a declaration containing certain guarantees and sign a treaty by which a system of economic collaboration is established and the economic union of Palestine is created. A summary of its essential features follows:

Plan's Details Are Given

A. During the transitional period, the United Kingdom shall carry on the administration of Palestine under the auspices of the United Nations and on such conditions and under such supervision as the United Kingdom and the United Nations may agree upon. If so desired, the administration will be carried on with the assistance of one or more members of the United Nations. The United Kingdom shall during the transitional period take such preparatory steps as may be necessary for the execution of the scheme recommended and shall carry out the following measures:

1. Admit into the proposed Jewish state 150,000 Jewish immigrants at a uniform monthly rate. Should the transitional period continue for more than two years, Jewish immigration shall be allowed at the rate of 60,000 per year. The Jewish Agency (for Palestine) shall be responsible for the selection and care of the Jewish immigrants and for the organizing of Jewish immigration during the transitional period.

2. The restrictions introduced under the authority of the Palestine (amendment) order in council of May 25, 1939, will not apply to the transfer of land within the borders of the proposed Jewish state.

B. Constituent assemblies shall be elected by the populations of the areas which are to comprise the Arab and Jewish states, respectively. Arabs and Jews residing in the city of Jerusalem who have signed a notice of intention to become citizens, the Arabs of the Arab state and the Jews of the Jewish state, shall be entitled to vote in the Arab and Jewish states respectively. Women may vote and be elected to the constituent assemblies.

Freedom of Transit Guaranteed

C. The constituent assemblies shall draw up the constitutions of the states. The constitutions shall provide for the establishment in each state of a legislative body elected by universal suffrage and by secret ballot on the basis of proportional representation and an executive body responsible to the Legislature. Freedom of transit and visit for all residents and citizens of the two states in Palestine and the city of Jerusalem shall be preserved.

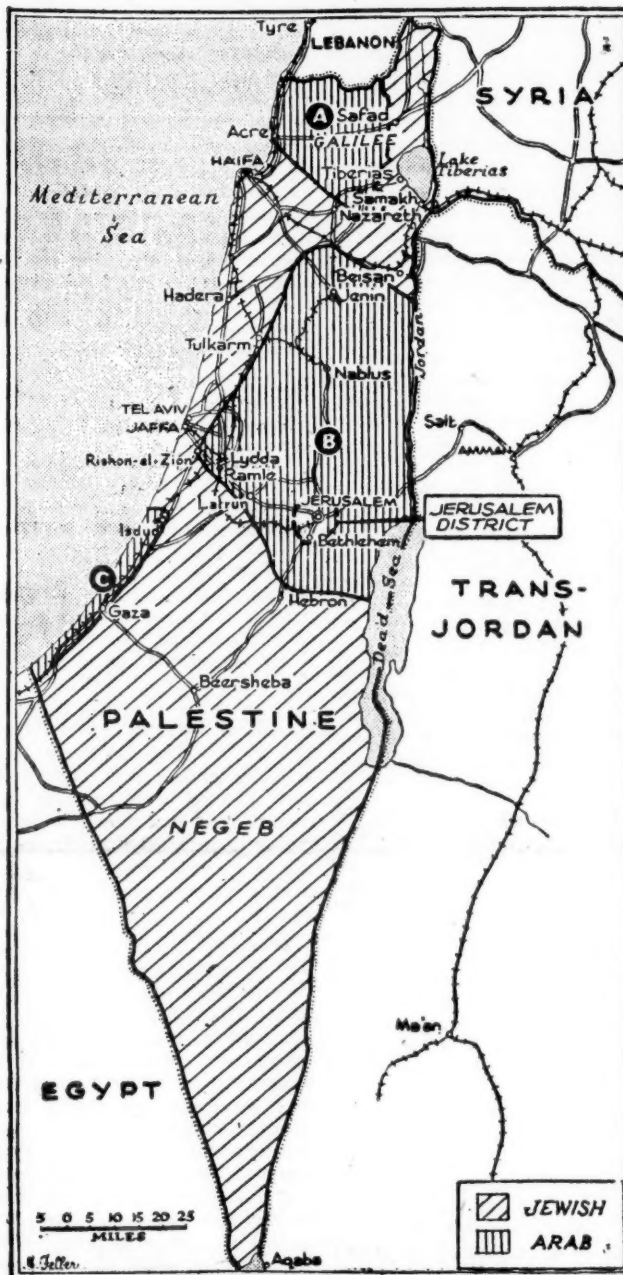
D. The constituent assembly in each state shall appoint a provisional government empowered to make the declaration and sign the treaty of economic union. On making the declaration and signing the treaty of economic union by either state, its independence as a sovereign state shall be recognized. If only one state fulfills these conditions, the General Assembly of the United Nations shall take such action as it may deem proper. Pending such action, the regime of economic union shall apply.

Joint Economic Union Set Up

A treaty shall be entered into between the two states which shall contain certain provisions to establish the economic union of Palestine and to provide for other matters of common interest.

The objectives of the economic union of Palestine shall be a customs union, common currency, operation in the common interest of railways, interstate highways, postal, telephone and telegraphic services and the ports of Haifa and Jaffa. It shall also promote

How Report Divides Palestine



joint economic development especially in respect to irrigation, land reclamation and soil conservation.

The proposed Arab state will include western Galilee, the hill country of Samaria and Judea with the exclusion of the city of Jerusalem and the coastal plain from Isdud to the Egyptian frontier. The proposed Jewish state will include eastern Galilee, the Esdraelon plain, most of the coastal plain and the whole of the Beersheba sub-district, which includes the Negev.

Hebrew Committee Opposes Report

Jewish Telegraphic Agency
NEW YORK—The Hebrew Committee for National Liberation, in a statement issued here, opposed the report of the U.N. Committee.

Arabs Will Fight Recommendations

JERUSALEM—Emil Ghouri, speaking for the Palestine Arab Higher Executive, said here that the "Arabs will fight the (UNSCOP) recommendations with all their might and the help of the Arab states."

Arabs Call To Welcome New Negev Settlement

Jewish Telegraphic Agency
JERUSALEM—Arab neighbors of the Negev settlement of Sdeh Akiva, which was established during one night, called this week to welcome the 30 Jewish colonists. They were received with the traditional Oriental welcoming ceremonies. Another settlement, "Haogen," was established in the Sharon.

India To Force 280 Jews To Leave By Sept. 24

Jewish Telegraphic Agency
BOMBAY, India—The new Indian Government has issued an ultimatum to a group of 280 Afghan Jews who have been living in India since early this year, after fleeing persecution in Afghanistan, that they must leave the country by Sept. 24, which falls on Yom Kippur.

English See Difficulties In UNSCOP Report

Special
LONDON—Britain began to mumble about the UNSCOP report here, without making any official statement, and this attitude plus fiery statements of Arab leaders became a matter of worry to Zionist leaders returning from the Actions Committee at Zurich. The British claim was that the report of the UNSCOP placed her in a position of carrying out a program which was not hers and which was fraught with difficulties.

At Zurich the World Zionist Executive adopted a resolution in which it "notes with satisfaction" the majority UNSCOP report recommending the establishment of a Jewish state. The resolution which went before the Zionist Actions Committee Tuesday, where it was almost certain to be passed, points out, however, that the proposed Jewish State contains only a fraction of the territory promised the Jewish people and does not include certain areas of importance.

Will Wait Assembly Decision

"The executive, will, after further study, present the views of the Jewish Agency at the forthcoming general assembly," the resolution continues. "The definitive attitude of the Jewish people will be determined after the assembly makes its decisions."

The resolution flatly rejected the minority proposal for a federal state, declaring it would convert Palestine into an Arab state with a Jewish minority.

Fritz Bernstein, of Aliyah Hadasha, and Moshe Sneh, General Zionist, dissented from the resolution, stating it would be better to maintain silence until further developments. The Hashomer Hatzair and the Achduth Havodah are preparing an opposition resolution, proposing a united free Palestine after the transition period under a U. N. trusteeship.

Many Leave For Home

The Actions Committee session was scheduled to end Wednesday morning. Many Americans left Tuesday night and others Wednesday morning in order to catch the Queen Mary. Neumann and Daniel Frisch remained for any further developments.

It was voted to authorize the executive political commission to expand the Jewish Agency by taking steps to convene the council of the agency which includes non-Zionists.

Nazi 'Victory' Granite May Become Memorial

Special
STOCKHOLM—Huge granite blocks ordered in Sweden by Hitler for a victory monument, but never delivered to Germany, are being considered here for shipment to Poland to be used for the construction of a monument honoring the memory of the Warsaw ghetto fighters.

5 Rules For Successful Marriage Given By Rabbi Barnett Brickner

By BARNETT R. BRICKNER
Cleveland, Ohio

(Reprinted from the Indiana Edition)

THERE is hardly an intelligent person today, who does not agree that education is essential for marriage. First, marriage occupies the major portion of a person's life. It really begins when the awareness for mating first stirs within the individual and ends with "when death do us part." I say this advisedly, even though I am aware that one out of every four or five marriages in our urban centers goes on the rocks and ends in divorce. But, I agree with G. B. Shaw that "divorce does not really end marriage, it merely rears the couples—and marriage is thus continuous."

In the second place, everybody realizes how far-reaching are the implications of marriage with regard to personal happiness. Marriage affects us not only physically, but psychologically. A happy marriage creates incentives for achievement and success, whereas an unhappy marriage is often the reason why men fail.

There is at least formal agreement that our western civilization is based on the monogamic marriage—the love of one man for one woman, and one woman for one man—that these are the cement that bind together the home and the family. We all believe that nothing can be right with society unless everything is right with the home and the family, and that if anything serious is the matter with these institutions then our society is threatened.

Education All Wrong

By and large young people do receive some education for marriage. Except for backward areas of our country, everybody attends at least an elementary school. In their curriculum you will find that instruction on the facts of life is given about "the bees, the birds and the flowers." If the pupils attend school long enough, they are apt to learn something about the biological aspects of mating, in sex hygiene and also in homemaking. They get a smattering in the essentials of cooking, sewing, and first-aid. Some of the boys take shop work so as to learn how to hammer in a nail without

banging their thumbs. All of this is calculated to serve young people to mate agreeably and to become homemakers.

But, in addition to this kind of direct and formal education for marriage, there is indirect education for marriage which children and young people pick up outside of school—in the street, from their companions, from the movies, in their reading—and in their homes. Some of it is wholesome—most of it is unwholesome. From their companions, they are apt to pick up misinformation about contraception, which often prevents them from feeling the need for obtaining really sound and practical knowledge of this subject, before getting married. From movies, and lurid news stories about life in Hollywood, from sex-pandering novels, and from daily reading of the newspapers, they acquire a conception of marriage that is almost wholly based on sex attraction.

The formula they seem to accept is "when love ends, marriage should end"—and for most of them, love and sex are synonymous. That being the case, they operate on the theory that when they no longer gratify each other's sex desires, their marriage must break up, irrespective of the responsibilities which they have assumed—children, home, social relations, etc. If pressed hard, I would have to admit, that I believe that this conception of marriage is rapidly becoming part of our American mores, particularly insofar as a large portion of our young people are concerned.

As a minister who has considerable experience counselling young people, I would say that sexual problems are responsible for the largest percentage of divorce.

On the basis of my own experience, I can make this observation, that the most potent of the indirect educational influences playing on the lives of our young people is the example set in the home. A young man or woman reared in a family where parents get along with each other, where there is harmony, peace, respect, and a self-sacrificing spirit between husband and wife, is apt to act that same way and is apt to create that kind of an atmosphere when he or she gets mar-

ried. In other words, a young man will treat his wife, as in the main he has seen his mother treat his father, and vice-versa. A quarrelsome home, the unstable home, has in my judgment, more to do with making marriage unstable than has any other factor.

Synagogue Reaches Few

I am not sure that I have included all the educational elements that enter into what we call training for marriage; I know that I have left out one educational influence—namely, that exerted by organized religion—by the church and the synagogue and its related institutions. I appreciate that these institutions endeavor to inculcate a spiritual attitude toward marriage. But, I am also aware that the church and the synagogue and their related institutions reach only a very small number of young people in this country, particularly in the urban centers.

Now, the question arises, how effective has this education for marriage been?

During the war, I had the opportunity to visit the various theaters of war by appointment of the late President Roosevelt and the War Department, and as the representative of the National Jewish Welfare Board, I met with thousands of men, in intimate discussion, in what they call "bull sessions." With reference to the question of their attitude toward sex and marriage, I found wide-spread sexual promiscuity and a very high venereal disease rate among the members of our armed forces—higher than I, who am aware of the general incidence of venereal disease in our population, anticipated.

What did the army do about it? It was not concerned with the problem from the moral view point. That they believed to be the concern of the church, the school, and the home. Their business was chiefly to keep the men on their feet rather than having them in bed, and so, outside of a talk or two by the chaplain and the doctor, and the showing of a film about the dangers of venereal disease, they proceeded to establish prophylactic stations and practically compelled the men, when they went on leave, to take with them packets of contraceptives. They made it a court-martial offense when a GI, after contact, failed to report for treatment. In fairness, I must report that some of our commanding officers placed "out of bounds" areas which the British and the French did not. Such is the stark realities of sex morality in the armed forces.

Can't Blame War

Another impression was the depressing effects on the morale of the men, when they received cooling off letters from their wives and sweethearts, of which there were many. Those upon whom they were trusting, whose love and loyalty they were counting on to keep them going, were failing them, and were taking up with 4Fs at home. "What was the use of fighting and going through all of this hell," they would say to the chaplain, when they came in for counsel and guidance, when one of those letters arrived. The chaplain had a very tough job indeed trying to buck these men up and to keep

the fighting spirit in them.

You may say, "So what! This is the natural concomitant of war, the result of great strain and temptation, imposed upon those who are away from their loved ones, and as such had to be expected—but that's no reason for losing our sense of perspective. Everything will be all right again, when we get back to normalcy."

But, I beg to differ. This condition was only aggravated by the war. It had existed long before the war. It is an indication that our homes, our schools, our churches, have failed to inculcate in our men and women those attitudes and habits which should have made for a greater degree of continence. I believe it reflects a certain nihilism, not only with regard to our problems of sex and marriage, but to all problems in which character and standards are a condition to stabilizing American life today.

All of us who are ministers have had experience with the rush of war marriages, which became almost a stampede to the marriage altar, and all of us have our fingers crossed about the outcome. Already one out of four of the million-and-a-half war-wedded GIs who have returned are entangled in divorce proceedings, and experts are predicting "that by 1956, one million, or two out of every three, of these war-time marriages will end in divorce," due to a variety of reasons, with which all of us are familiar.

Facts Not Answer

What are we going to do about it?

I can hear voices coming from many directions all giving the stock answer—the answer that is so patent—"More Education—More Education."

It has become the dogma of our time—an assumption—all accept, that education is the panacea for all ills and all problems. Whenever we are stumped by some difficulty, somebody is bound to rise in the meeting and declare, "what we need is more education." Little thought is given to defining the kind of education that is needed. Those who cry for more education usually clamor for more information, for more facts. Assuming that given the facts people can be trusted to draw the necessary moral conclusions, is not the state of our world a refutation of this assumption? The world is almost surfeited with science and facts—but look at us!

Education is valuable in the solution of social and personal problems, only if that education translates itself in terms of character building—if it shapes and moulds its subjects into stable and well-rounded personalities. It is patent, is it not, that the education we have given our young people, in preparation for marriage, has failed. Why? Because, it has concerned itself largely with imparting the facts of life rather than the principles of life. Because it has educated in techniques rather than in inculcated moral views. The techniques with which education deals change faster in a world of scientific research than people can acquire them—and, therefore, life becomes "a race between education and catastrophe."

In my opinion it is not so much a race between education and catastrophe as it is between religion and catastrophe—and by that I mean conditioning people so that they lead a moral life—a good life. The principal business of religion is to translate itself into terms of decency, and consideration. To me religion is not this or that dogma—this or that ritual—denominationalism—creedalism—To me religion is "man thinking his highest—feel-

ing his deepest and doing his best."

It does not matter how the techniques may change—the great moral principles remain eternally the same. The decalogue was given four thousand years ago in the midst of a primitive civilization—but, they remain as sound today as they were when they were given—despite all the scientific changes that have taken place. What they need is not change, but application. Unless education moulds character and creates moral attitudes—all the education in the world will be of no avail. On the contrary, what we have called education has had the effect of making civilized savages out of us—that's what it did to the German people. Certainly, they were the most educated, the most literate people in the world. Their scientific research was the most highly developed. But, in what did it end? In savages dressed in frock coats and striped pants. Why? Because it trained the head, and left the heart untouched. What we have called education gave us the atomic bomb. But, only moral education will save us from its devastating effects.

It is a happy augury, that at juncture of crisis and decision in the life of mankind, it is the very scientists who worked on the atomic bomb, who have become the moralists and the preachers, warning us "the atomic bomb is here to stay, but are we?" It is they, who point to the need of a new dimension in education, that the religionists have long talked about, but have done very little with—namely, the need of spiritualizing education, and for indoctrinating people with moral disciplines.

Families Preserved Jew

There is still another thesis—and that is that the preservation of our western civilization depends upon the monogamic family. I know that there are those who contend that it is nobody's business about what the individual does concerning the satisfaction of his sex urge, that with the widespread use of contraceptives, the family does not necessarily have to be any part of it.

And, that if men and women choose to be promiscuous, that is their affair, and that the time to think about their family, is if and when children are planned. And, that even in this instance, they may become wards of the state—shades of Plato and The Republic, I shall not take time to refute this doctrine, which is more widely held than we are willing to admit, but I do want to emphasize that for the most of us, there is a direct relationship, between the satisfaction of the sex urge and the maintenance of the family—and that any other thesis that departs from the monogamic family, spells doom for our civilization. I say this particularly as a Jewish teacher, because I know that it was the family that preserved the Jew. In my humble judgment, the greatest contribution that the Jew has made to the world, next to Ethical Monotheism, is its conception and organization of the family.

What are the basic principles on which marriage and the Jewish family life are founded?

In the first place, it is the idea that marriage is "Kiddushin"—"holiness." Marriage was never regarded by the Jewish people as a sacrament. It was founded on a contractual relationship, which was suffused with the beauty of holiness. It was the communion of two bodies, which through love and marriage were trans-

(Continued on next page)

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CUNNINGHAM MAY QUIT, REPORT; B'nai B'rith Youth Commission Approves Scholarships To Send Members to Palestine for Year's Study

Jewish Telegraphic Agency

LONDON—Palestine High Commissioner Sir Alan Cunningham, returning to London unexpectedly from a holiday in the country, conferred with officials of the Foreign Office on the Exodus case.

It is understood that Sir Alan is continuing to press the government to reverse its decision to disembark the deportees in Hamburg. He believes that returning the DPs to Germany would be a mistake on both political and humanitarian grounds. Cunningham will probably meet later in the week with members of the Cabinet and may see Prime Minister Attlee, when the latter returns from Wales.

Meanwhile, the High Commissioner refused to comment on press reports that he would resign if the government went ahead with its plans to transport the Exodus refugees to Germany. Harold Laski, former chairman of the Labor Party, in a letter to the French Socialist organ, *Le Populaire*, congratulated France on its attitude in the Exodus case "despite British pressure. Having deeply blundered at the beginning of its career on the question of Palestine, it would have been more honorable for a Socialist government to have started on a new basis, recognizing its mistakes, rather than be hypocritical and make France an accomplice to its injustices," he added.

Reports received, so far have not been completely clear, Lovett stated, adding that until more complete information is available, no action can be taken. He declined to speculate on what action would or could be taken by the United States, or to comment on a question whether this country would propose that Great Britain send the refugees to Palestine.

Jewish Tommies Moved As Others in Gas Drill

Jewish Telegraphic Agency

HAMBURG—All Jews in the Foresters Infantry Regiment, which is to conduct the disembarkation of the Exodus refugees, will be temporarily transferred to other units, it was learned. Some have already been given new assignments.

The soldiers assigned to the disembarkation, most of whom are young conscripts who have had no battle experience, have been receiving gas training and practice in the use of gas masks. Tension between the authorities and the Jews in the British area is growing as the date of the prison ships' arrival nears.

NMU Asks British Sailors Quit

Jewish Telegraphic Agency

NEW YORK—The National Maritime Union of America has cabled an appeal to the National Union of Seamen of Great Britain urging that British seamen be instructed not to serve on the vessels forcibly returning the Exodus Jewish refugees to Germany, it was revealed here by the American Jewish Labor Council.

J.W.B. Preparations Set For GI's High Holidays

Special

NEW YORK—Preparations for the High Holy Days of Jewish men in service have been completed, and religious supplies have reached installations in Japan, Korea, the Philippines, Hawaii, the Mariannas, Germany, Italy and Austria, the National Jewish Welfare Board has announced.

JWB has shipped 1200 Talesim (prayer shawls) to Jewish GIs in Korea and Japan—one for each man. These are in addition to thousands of greeting cards, prayer books, leaflets and other sundry supplies.

Dr. Silberschlag Heads Boston Hebrew College

Special

BOSTON, Mass.—Dr. Elsie Silberschlag, for the past fifteen years professor of Hebrew litera-

Jews Regret They Left Palestine, Shanghai

Jewish Telegraphic Agency

VIENNA—Almost all of the 280 Jews who have returned from Palestine and Shanghai regret that they have come back. One hundred and fifty arrived during the weekend from Palestine. Another 130 repatriates arrived from Shanghai.

U.S. Says it's Not Sure About Exodus Case

Jewish Telegraphic Agency

WASHINGTON—The United States is considerably concerned about the 4,400 Jewish refugees now being sent to Hamburg on the three British ships, Acting Secretary of State Robert A. Lovett told a press conference in response to questioning. He said the Government is in constant touch with the British through the American Embassy in London, seeking information on the matter.

Reports received, so far have not been completely clear, Lovett stated, adding that until more complete information is available, no action can be taken. He declined to speculate on what action would or could be taken by the United States, or to comment on a question whether this country would propose that Great Britain send the refugees to Palestine.

Van Doren Calls Jews Brave Band of Pioneers

Special

NEWPORT, R. I.—Famed Touro synagogue, the oldest Jewish house of worship in the United States, was dedicated here on Sunday as a national shrine. It is the fourth active religious edifice to be so designated. The others include St. Paul's Protestant Episcopal Church in East Chester, N. Y.; Gloria Dei Church in Philadelphia (originally Lutheran, now Protestant Episcopal) and San Jose Roman Catholic Church in San Antonio, Texas.

Carl van Doren, the noted American historian, who was master of ceremonies, described the synagogue as "the continuing monument of as brave a band of pioneers as ever came to America." Congregation Jeshuat Israel was founded three centuries ago, in 1658, by Jewish refugees from South America who had been pursued to the New World by the Spanish Inquisition.

Rabbi David de Sola Pool of New York, whose ancestors had built the Spanish Portuguese synagogue in New York as well as the present edifice in Newport, read a special message from President Harry S. Truman who wrote: "The setting apart of this historic shrine as a national monument is symbolic of our tradition of freedom, which has inspired men and women of every creed, race and ancestry to contribute their highest gifts to the development of our national culture."

He has been appointed dean of the Hebrew Teachers College here to succeed Louis Hurwich who has been named dean emeritus.

Special

WASHINGTON, D. C.—Formation of a scholarship plan to send a selected number of B'nai B'rith young people to Palestine and establishment of a summer camp in the U. S., were approved by the B'nai B'rith Youth Commission at its annual meeting here.

The Commission approved the youth pilgrimage to Palestine project, on an experimental basis, and appointed a committee to arrange the details. Under consideration are plans whereby each of the seven B'nai B'rith Districts in the United States and Canada would sponsor at least one, and possibly two or more, scholarships from among the B'nai B'rith youth in their district. The boy or girl sent to Palestine would spend a year there, and during that time would follow a program which would include courses at the Hebrew University, visits to collectives and to various communities throughout the Holy Land. The entire project is contemplated for September 1948.

5 RULES FOR SUCCESSFUL MARRIAGE ARE GIVEN

(Continued from preceding page)

home, not a temple ceremony. Education was fostered in the Jewish home. A home without its book-case and study was no home—poverty said the Jew, was excusable—was a matter of luck, but ignorance was a sin, for education could be acquired by everyone.

Marriage No Sacrament

Divorce was permitted in early times by the Pharisees, though it was forbidden by the Sadducees. Fortunately for Judaism, in the conflict between these two schools of thought, the Pharisaic, or what we now call the Rabbinic view of divorce, prevailed. The Church on the other hand, adopted the Sadducean view, and marriage became a sacrament, so that those whom God joined together, no man dared to rend asunder.

Among Jews, the chief purpose of marriage was the raising of a family, and marriages were frequently arranged, and worked out, for the most part, very happily. However, romantic love was not frowned down upon. As a matter of fact, the Bible has many references to romantic love. But the Jewish people have always realized what a wild and impetuous thing romantic love could be, unless it was suffused with a sense of holiness, and transmuted into terms of common purpose between the lovers, which kept it in check. And, that is why they made the begetting of children so basic a purpose in marriage. The Jewish law maintained that a couple that had been married ten years and had no children, should be divorced.

Though the ancient Jews had little knowledge of what we call eugenics, they emphasized the importance of background. "Yichus"—good family—became a by-word in Jewish life. Similarity of background was important also for marital happiness, and this is one of the reasons why they set themselves so strenuously against inter-marriage, because in Biblical times particularly, lewdness and sex immorality were part of the pagan religions and the pagan peoples among whom they dwelt. Purity of sex life is one of the basic tenets of the Jewish faith and of Jewish life, and perhaps no single factor played a greater role in the health and well-being of the Jewish family and the Jewish community than the strict observation of the laws against sexual promiscuity.

Along with this conception of "Taharas Hamispacha"—purity of the family life, went the ideal of "sh'lom bayis"—harmony in the family. The Jew knew where there was no harmony and no reverence there could be no love. The home was regarded as sanctuary—a "mikdash m'at"—a little Temple, and many of the most important religious observances in Judaism were centered in the home. The Seder, on Passover, the family meal at which the story of the Exodus from Egypt and the liberation of the Jewish people is recited, is a

family and sex which is to be found in the teachings and standards of all religion? What are some of these standards?

The Commission also bestowed the B'nai B'rith Youth Organization Legion of Honor on four prominent B'nai B'rith leaders for their contributions to youth work in the United States. Those honored were Mrs. Anita Perlman, Chicago; Mrs. Ida Cook Farber, New York; Mrs. Lydia Woldman, Cleveland, and Edward S. Horowitz, Cincinnati.

Elected Chairman of the B'nai B'rith Commission for the forthcoming year was Jacob J. Lieberman, attorney of Los Angeles.

1. That happiness has the greatest chance if one accepts the ideal of chastity before marriage and of complete faithfulness in marriage.

2. That the chief purpose of marriage is not sex gratification, but the making of a home, the rearing of children—and the working together for economic security.

3. That sex is more than something physical. It is psychological, spiritual and involves the whole person—the total ego.

4. That happiness in marriage is not a gift, but an opportunity. It is an obligation—not an experiment. It is a challenge to create a better life.


5. Most mating is fortuitous. It comes out of making a chance relationship into a choice relationship. Success in marriage does not come merely through finding the right mate, but through being the right mate. Marriage is a mandate to create a team—not just a couple. Its purpose is to make of two "Is," a "We, Inc." I like the way Andre Maurois puts it. He would have the marriage vow read "I bind myself for life—from now on my aim in life will be not to search for someone who will please me, but to please someone I have chosen."

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STIRRING LETTERS GIVE PALESTINE'S REACTION TO TODAY'S EVENTS

Editor's Note: The following are excerpts from two letters written to her husband in America by a Palestinian-born and educated American woman of prominence in Jewish affairs. The letters give an almost up to the minute picture of intimate reactions in Eretz Israel to the daily hardships and opportunities, and to recent political events of importance.

Jerusalem, July 15, 1947

I have spent here in Jerusalem over two months now, and I was all set for going to Tel Aviv and environs for some two weeks. But at the last minute a secretary came with a formal invitation and an oral message that I was required once more at a reception for UNSCOP delegates.

If I wanted to describe even one single interview of the many I had with our foremost leaders, I would need several days for each one of them. How could I find the time to write down all we talked? And so it goes with the talk I had with Weizmann.

Weizmann Not An Appeaser

Those who understand the world situation, know that his attitude toward the British is not a matter of appeasement. It is not a question anymore of the USA pulling the chestnuts out of the fire for the British Empire. There is a feeling rising almost to a certainty, that the USA is using the British Empire policy for its own aims and purposes. If Romain Rolland had enough vision to declare soon after the First World War that the time for politics had long vanished and that economics ruled the world, how much truer is it today. And the interests of the USA demand, according to the lights of the U. S. State Department, an all out fight against all and any manifestation of progress in this area of the world. . .

USA Has Let Us Down

There is a general feeling here that the USA has let us down. They have been rather slow in

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getting to this conclusion, and it is not until very many read here Bartley Crum's "Behind the Silken Curtain" that they even began to suspect that something was not so smooth and easy in the high places where poor American Zionists pour out their hearts in prayer. There is also a general feeling that the UNSCOP will bring no comfort to us, perhaps not even the minimum of a moral victory. The Latins alone stand up for us openly and valiantly, that is two of the three. The Peruvian is merely substituting here and gathering information for the real delegate who is unfortunately not here. Moreover, he is a member of the Vatican staff. . . Unless the USA finds it worthwhile to grant us the little comfort of a moral victory, there is little hope that even the Latins will risk their displeasure in the General Assembly of the UN in the fall. You can well imagine what a vote reversing the stand of the 52 nations after World War One would mean to us.

It may be too late to prevent such calamity, unless, — unless the Zionists can find a way to have the USA 'arbitrate' the whole business between us and the British. If the oil and other interests could be assured that we constitute no threat to them in this part of the world, they would permit us perhaps to go on with our daily tasks here and our efforts to bring our survivors from hellholes of Europe, Africa and Asia. If we could only win a respite from all the economic forces arrayed in battle against the Soviets! It is they who are trying to strangle us here because they distrust us. It is good to be distrusted by the forces of evil but this is a luxury which only an individual can allow himself. Our People must survive and continue the upbuilding of our homeland.

Odds Against Heroic Efforts

Neve Ilan, eight months old, Maale Hahamisha, ten years old, and Kiriat Anavim, twenty-five years old, are all only a few minutes ride from Jerusalem. I went to see them yesterday. After you sit for days on end and listen to

the speeches and questions and answers in the UNSCOP inquiries, you must replenish your faith in yourself and in man by catching a glimpse of pioneers at work. All three settlements are perched on the mountains around Jerusalem. Neve Ilan is the home of thirty-five French ex-maquis, sixteen of them girls. . .

They have no comforts except a rough makeshift arrangement whereby they can get a shower in the guise of a few drops to run down their bodies after the day's work in the sun. But those drops as they run down their bodies, are collected with the greatest of care and carried down the slope in makeshift sprinklers to water the batch of tomatoes they are growing and selling to Maale-Hahamisha. . .

In Maale-Hahamisha, their labor has been blessed abundantly. Their stone buildings are beautiful and cool. Their orchards are laden with fruit. Their rest homes are a place of pilgrimage for weary workers from all over the land, but they too have no road. Ten years and no road.

And then Kiriat Anavim, where the heart bursts under the burden of joy and beauty! Deep-green, dense pine and cedar forests clothe the nakedness of rocks. Vineyards clump up the slopes along the arching terraces. Gorgeous cattle, proud of their large and heavy udders, dazzle the eye with their black and white luster in that sea of green. The whole mountain rejoices with life and beauty. . .

And Kiriat Anavim, this crown of beauty and glory in the hilly desolation and austerity that surround Jerusalem, is also without a road. Twenty-five years and no road. Roads have become an obsession with me. It is the first thing I see anywhere I turn. Me-ara-Ramin, three thousand feet up in the mountains of Upper Galilee, perched right on top of a peak that dominates the entire scene of the Huleh, four years old and no road.

Why are there no roads to link all the settlements with the highways? The government builds strictly only what it needs for its military and administrative purposes. The Jewish Agency has its hands full with its responsibilities to those who are just coming in and those who have to be rescued and brought here by hook or crook. The high cost of living here, (which is kept up by the regulations governing imports) reduces the value of the dollar to less than half, in many instances to much less than half. The absence of roads and the lack of water have inflicted grave losses on many of our settlements—losses not only in means but also in lives.

A Job For American Zionists

I was thinking ever since I came here of the miracle achieved by the Hadassah women in the field of health and sanitation in this country. Why could not the General Zionists develop something of the same nature? Why could not every city in the USA sponsor a settlement here and see to it that they had the pumps and pipelines for bringing up the water they need and the funds to build a decent road?

Men play cards and indulge in all sorts of other pastimes connected with winning money. Could they not organize little clubs like the women have and read the account of the doings in the particular settlement in which they would develop an interest? That would make Zionists out of member dues prayers. It would bring them nearer to the life and problems of Eretz Israel and make their task very concrete for them. They would remember it not only once a year when the big Welfare Fund Drive comes around, but all through the year.

In all civilized countries the government, federal, state or municipal, knows its responsibility to the tax payers. The administration here has consistently drained the Jewish Tax payer for its own mysterious designs and then left him to shift for himself. Helpless as we are here in the face of this policy and practice on the part of the Administration, there is nothing left to the Yishuv but to get along without — without — without. Without schools, without roads, without water.

Schools As Bad As Roads

Jerusalem, the city of David and the prophets, has been hardest hit by the lack of schools. Its Jewish population has reached 100,000 (62 per cent of the total population), twice as much as it was while you and I were at school here. Would you believe it that with the exception of the Gymnasias (which is, after all, a secondary school for the middle class), not a single new school building has been erected here all these years?

The poor old Laemel School, which my two brothers attended when they were little boys, is still the most 'modern' school. Since then some thirty-three years more of service to the community have left it even more dilapidated, but it is still THE school building.

Zionists Need These Projects

Let the General Zionists, who have no specific projects, get busy every week in the year as Hadassah women do and let them take care of roads and water. It is a pity to let the pioneering youth here wear itself out before its time with unnecessary hardships. . . Can you imagine the distress of a Kibbutz when suddenly their good herd for which they have toiled the best years of their lives is suddenly stricken with hoof and mouth disease, and you don't even have a friendly government to supply you with the precious serum against the grave threat to your precious animals and to the source of your very existence? I could go on telling you indefinitely of the struggle our young pioneers face here daily without flinching and without even grumbling.

Tel Aviv, July 20, 1947

The distant explosions of road mines disturb the silence of the night, and we know that far away in Jerusalem the sirens wall now day in day out and more than once a day. But life goes on everywhere with more zest, with more eagerness, perhaps because it is so ruthlessly hampered on every step.

Thursday night I was invited to attend a special reception in honor of Dr. Jorge Garcia Granados, the Guatemalan member of the UNSCOP, who consented to deliver an address at the Museum of Tel Aviv. Dr. Hayim Gamzu, the director of the Museum, is a good friend of mine and wanted me to come up with Mayor Rokach and the reception committee, especially since he

knew that Granados and I had several friendly chats at other receptions in Jerusalem. The cream of Tel Aviv was gathered in the beautiful picture gallery. The fine arts, literature, science, all were represented. Of course, our own officialdom at its best was also there. There was an atmosphere of warm but rather dignified and restrained cordiality. No fawning and no solicitous hovering about the guest of honor. Knowing the Latins as I do, I felt that there could be just a little less distance. . . But these are the things that must come naturally or not at all. And as the evening proceeded, the gap was filled with a response as warm as it was spontaneous.

The Terrorists Come In

Dr. Granados spoke English which almost all understood very well, perhaps the better so because he spoke it with the charming difficulties which characterize the English spoken by Latins. He used no oratory and sprang no surprises of fireworks. He gave just a simple account of the struggle for independence by the Latin American nations. He spoke of terror and bloodshed, of shootings and hangings and exile. He related how Jose Marti of Cuba had been arrested at the age of seventeen because the authorities found in his possession a pamphlet of the revolutionary underground movement which was fighting for the freedom and independence of Cuba. Because he spoke of those things that seemed to unfold the tragic chapters of our own recent history in Eretz Israel and because he related those things with the strange calm of a man reminding something very very distant yet very real and too earnest to permit theatrical effects, we listened to him spellbound, tense, lost to each other and to everything else. It is perhaps because of this supreme absorption that we did not notice whence came suddenly the youth who stood there before the speaker's table and placed into the hand of the speaker a pamphlet and a large leaflet.

Mayor Rokach protested. "Leave us alone. Go away." But the youth, firm, clean-cut, certainly not over seventeen, continued unperturbed to distribute the pamphlets and leaflets with silent determination. We looked on fascinated, breathless, and wondered what strange stroke of fate sent this seventeen year old boy to hand to the speaker and to some of the prominent guests the forbidden pamphlets and leaflets just at the moment when the speaker was relating the story of the arrest and exile of seventeen year old Jose Marti, the liberator of Cuba.

When you read about such a scene in a novel you are a hundred percent sure that the scene is a pure invention of the author. But why wonder? Everything that happens here is stranger than fiction and defies the pen and brush even of the most gifted. Never before did I feel so inadequate as I do feel here every time I make an attempt to convey to you at least some impression of the course of life and events here. . .

Exodus 1947

As I returned from the reception and lecture, walking along the beautiful Shederoth Rothschild, I caught suddenly the fateful sounds of a voice calling from many windows, a voice with a familiar American accent: "I am calling from the Exodus 1947. We are coming home." It was obviously the end of a longer broadcast. Then the sounds of

(Continued on next page)

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The Story 18 Months Later: How Long Shall We Rot Here?

Jewish Telegraphic Agency
By GERALD FRANK

I HAVE just completed a 2,700-mile tour of the Jewish DP camps of Germany and Austria, accompanying the Anglo-American Committee on Palestine. Eighteen months ago, accompanying the Anglo-American Committee of Inquiry on Palestine, I made virtually the same tour, investigating conditions in virtually the same camps.

Eighteen months ago there were about 100,000 Jewish displaced persons in the camps of Germany and Austria. Today the figure has increased to 225,000.

In certain areas we found men and women living at a level slightly above the animal. Perhaps the most horrifying were those at the Rothschild Hospital, in Vienna, which has served as a processing center for more than 100,000 Jewish refugees.

Today it is a camp, a dammed-up black hole into which men and women pour endlessly but from

which there is no exit. At this writing 4,200 persons are jammed into a building whose normal capacity is 1,000. Jews from Rumania, driven by fear of pogrom and famine, are pouring into Vienna at the rate of 1,000 and more a week. The result is an incredible seething mass of humanity.

Dr. Otto Wolken, the physician in charge, who was camp prison doctor at Dachau, is beside himself. Four thousand people; 14 toilets. He has X-rayed at random 2,000 men, women and children: 1,000 cases of arrested tuberculosis, 380 cases of active tuberculosis. Forty per cent of those he has examined suffer from malnutrition. I asked him what the physical condition of these people was. "Catastrophic," he replied. And these, he points out, "are the strong, for the weak died on the way."

You pause and ask one man, "When do you expect to reach Palestine?" "Soon," he says: "Maybe in a few weeks." "How?" He stares at you. "By

foot," he says. "What can keep a Jew from Palestine? By foot, by train, by boat—we shall go." It is difficult to get to Palestine, you say. "Yes," he replies (and by now you are the center of 75 to 100 men and women almost frantic in their desire to make you understand) "but we have crossed more difficult borders. We shall cross this one, too."

"You work your way through the jammed corridors, climb three flights to the attic. Here, amid the chimney-bricks and the rafters, is a confused world of humanity—men and women, children and infants, two and three to a cot, people lying between cots, women trying to sleep, face down on their arms to shut out the daylight, boys of 16 and 18 sitting listlessly on their bags, girls in petticoats and wrapper staring at you. One flares up suddenly, "We are the young people. How long shall we rot here?"

STIRRING LETTERS GIVE YISHUV'S REACTION TO EVENTS

(Continued from preceding page)

HATIKVAH, rising from a great throng of youthful hearts pressed together on the crowded deck of the ex-President Garfield, filled the night air with the sobs of the strollers and listeners on the Rothschild Boulevard, perhaps also every home in Eretz Israel.

God! can you imagine that Hatikvah on the boat, in the air, in the hearts of praying fathers and mothers, sisters and brothers. It was a fierce outburst of hope of a people pilloried and tortured to death as no other people in the long and bloody history of man on earth. It was an outcry from the depth of an abyss which threatens to engulf the living with the millions already dead. As I type these lines, the sounds of that outcry of hope in the midst of death and destruction continue to reverberate in my innermost being. I shall hear them for the rest of my days on earth. I suppose many shall hear them, many whose days are still all before them.

I do not know how many could sleep that night knowing that 4554 of our rescued brothers and sisters and their babies and children were roaming the dark waters where pirates are bound to pounce on them to lead them captive to new hell-holes amidst barbed wires and deadly typhus.

The morning papers brought the news that there would be another broadcast from the Exodus 1947 at 7:30 a. m. Life begins here before six and we waited with baited breath for news from the Exodus 1947. "We have been intercepted in international waters. Seventeen miles outside the territorial waters. Five destroy-

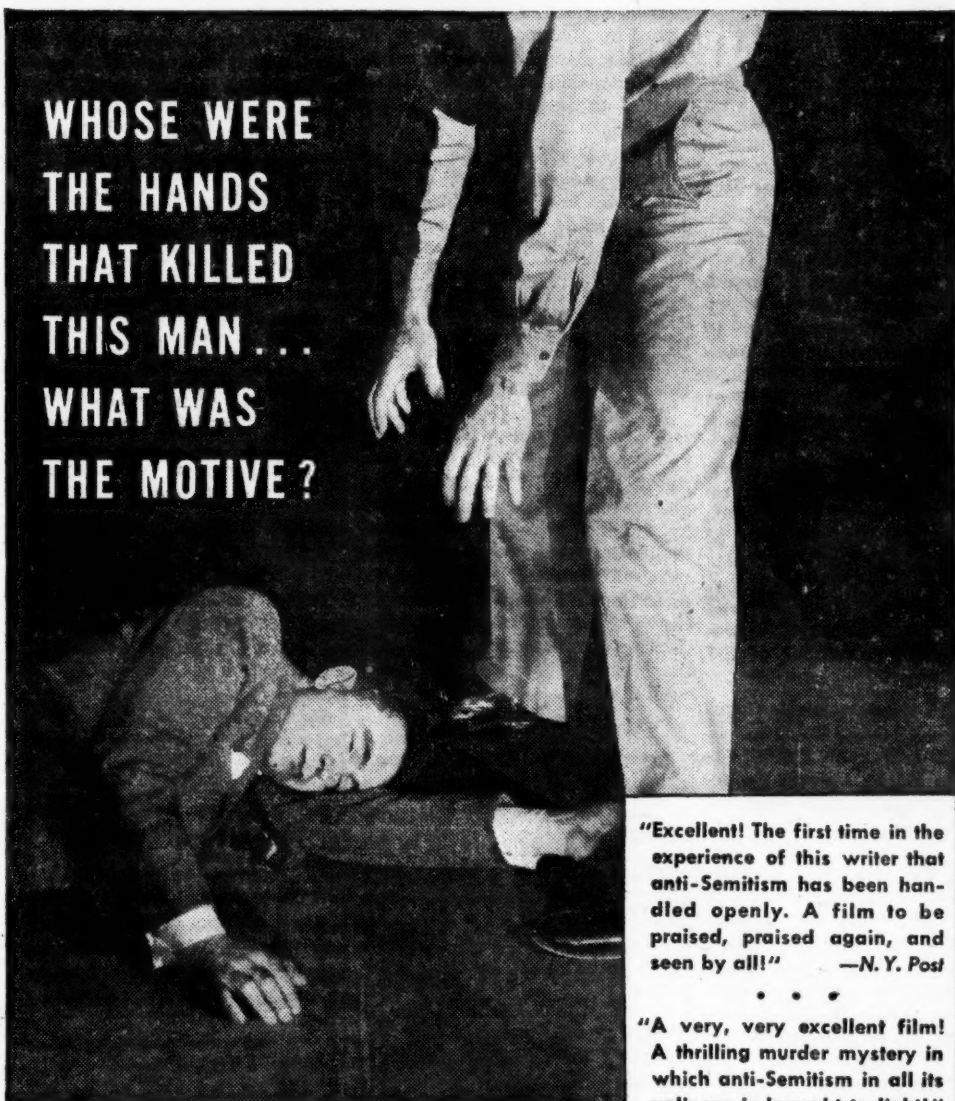
ers and a cruiser are upon us. A destroyer rammed one side of our ship. Waters are coming in fast through the hole. The pumps are working hard. The British boarded our ship with tear gas bombs. One dead. Five dying. Twenty seriously wounded. Over one hundred lightly wounded. The waters are coming in faster than the pumps can get them out. Stand by for further broadcasts."

Do The British Feel Shame?

After endless minutes, the broadcast from the Exodus 1947 started again: "The captain and the crew are working hard. The pumps are working. The incoming waters are under control. In half an hour we shall be out of danger." We thought of the "Struma" and the "Patria." We visualized the 655 children and babies on the deck of the Exodus 1947 and the 1017 youths, the 1282 women and 1600 men who have escaped the gas chambers and crematoria of the Nazis to face the proud cruiser Ajax which one won a brilliant victory over the Graf Spee. A great and noble British ship sending its crew to capture and even destroy the Jewish survivors of Nazi brutality!...

Judge Sandstrom and Gospodin Simich came to Haifa, another pair of impotent onlookers. They would not go to the DP camps in Europe and they would not go to Cyprus, so the DPs and Cyprus came to them—another trick of fate, and who will fathom its devious machinations? the British. Did the deep wound in the side of the rescue boat, a wound inflicted by a British de-

Sandstrom is a staunch friend of strom? Will his conscience hurt of his friends. Or will he have the stroyer of noble tradition, did him when he is forced to turn courage of his conviction and per- that wound hurt Judge Sand- his thumb down on the victim (Continued on next page)



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THIS MAN...
WHAT WAS
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Sees Need for Synagogue Councils In Local Communities; Value Shown

By DR. ISAAC LEVITATS
Director, Bureau of Jewish Education, Akron, O.

tivities even of a general religious nature.

Would Revitalize Council

AMERICAN Jewry is governed by national organizations such as B'nai B'rith, the American Jewish Congress, the federations of synagogues, the Jewish Welfare Board, the Council of Federations and Welfare Funds, and a host of other national bodies which have branches in most American communities. The American Jewish Conference has attempted a federation of national organizations as well as the establishment of local branches.

The Synagogue Council of America represents a federation of most national federations of congregations and rabbinical organizations. It is composed of the Central Conference of American Rabbis, the Rabbinical Assembly of America, the Rabbinical Council of America, the Union of American Hebrew Congregations, the United Synagogue of America and the Union of Orthodox Jewish Congregations in America. Unlike the other national organizations, it has no formal counterparts in the local communities. Although its avowed primary and major aim is to strengthen Judaism in this country by "promoting religious unity, fostering the observance of the Sabbath, festivals and holy days, stimulating Jewish religious education, encouraging Synagogue attendance, urging religion in the Jewish home," etc., it has actually directed most of its efforts to interfaith activities by endeavoring "to represent American Jewry as a religious communion in the eyes of the people and the government of the United States."

Although the Synagogue Council of America was established in 1926, it is still a struggling organization led by several public-spirited individuals. It is hindered in its activities by the preponderance of secular organizations such as the American Jewish Conference, the Anti-Defamation League, the American Jewish Committee and many others. While the Protestant and Catholic communities were represented as consultants to the American delegation at the United Nations Conference in San Francisco by spokesmen of their national bodies, the Jews were not represented by the Synagogue Council. Even in interfaith activities the secular organizations predominate. Internally this federal body is hampered by the jealous claim to "state rights" of its constituent bodies in conducting ac-

A REVITALIZATION of the Synagogue Council of America must be sought through the formation of Synagogue Councils in the local communities. This is desirable not alone for the benefit of the national body, but chiefly for the benefit of the local community. The national federations of congregations cannot be expected to cooperate fully on the national level so long as there is no such unity locally. Just as no united body representing all of American Jewry will emerge until the local communities are organized in local councils, so the synagogues will not speak with one voice until the national Synagogue Council represents a federation of local Synagogue Councils. The Synagogue Council of America should therefore establish a department for the organization of such local synagogue councils.

The obstacles in the way of such organization are evident. American Jewry is divided most in the most potent manifestations of its identity, namely in the religious sphere. Without seeking to become a leveler, the Synagogue Council of America should encourage unity—not uniformity—within the religious diversity of American Israel.

A great deal of the intolerance still prevalent in our ranks could be counteracted by uniting the forces that make for cooperation and mutual understanding. All religious groups should be brought to join in common action for the sake of fostering the religious, educational and cultural activities in the community. Where the existing congregations fall singly, they may succeed by joint cooperative effort.

Would Raise Standards

BY MEANS OF such local Synagogue Councils, composed of all congregations in a community, it should be possible to develop and maintain high standards of performance. There is no better project for a local federation of synagogues than to adopt uniform Bar Mitzvah regulations. The entire educational system in the community can be revolutionized by such a step. Instead of encouraging meaningless ceremonies where boys speak of their knowledge "how to be a Jew" after several months of preparation in chanting their Haftarah, all synagogues should join in demanding a minimum attendance of several years in a recognized school. Elimination of mushroom synagogues, where

Jews buy their affiliations with their religious group by inexpensively purchasing a seat for the High Holy Days, can be achieved only when all congregations join in insisting upon a requirement of membership dues which makes possible a year-round educational and religious program.

The mere fact that the various religious bodies sit around one table to discuss common problems, will make for coordination and wholesome competition. An exchange of views on practices; a pooling of information on membership attendance and especially a concerted effort to reach all the unaffiliated families, will redound to the benefit of all the constituent groups. Occasional union religious services, especially in times of national crises when all Jews wish to be together, will make the individual Jew feel the essential unity of Israel. Joint meetings of heads of synagogues will result in action on congregational matters which require community-wide attention, such as the need for a merger of small, disorganized congregations which is especially the case with the Orthodox group. Joint appeals can be issued to the entire community to observe the Sabbath and other holidays, to attend religious services and not to send children to public schools on the Jewish Holidays.

The major accomplishment of such a local council of congregations could be cooperation with the school system through a local Bureau of Jewish Education or by integrating the school with the synagogue. On the High Holy Days community-wide enrollment campaigns can be conducted by sermons on education in all synagogues and by directly approaching the synagogue members to register their children in a Jewish school.

Need Imperative

ONCE A MODUS OPERANDI for joint action is worked out, opportunities for additional beneficial activities will easily be found.

For the sake of the national body and for the sake of wholesome local religious growth it is almost imperative that local cells on a community-wide basis should be fostered in this vast land. The hour is ripe. Community coordination is fast taking root on the secular level—in fund raising, welfare, education, group and defense work. The religious community can ill afford to remain disunited and uncoordinated.

Stirring Letters

(Continued from preceding page)

haps even risk disfavor and refuse to turn his thumb down? . . .

And now, just at this moment, as I am typing this line, an explosion shook even the walls of the house. What happened? Where? There goes the radio—the explosions, five of them, occurred in various points. A train was blown up here, another there—thank the Lord, no loss of lives.

I Think As I Please

By CARL ALPERT

American Dollars Kill Jewish Refugees

AMERICAN Jews have watched the saga of the 4,500 refugees from the Exodus 1947 with a peculiar sort of fascination not too remote from the sense of curiosity displayed by Americans in any unusual or exotic event in the news of the day. The interest displayed has been equal to, but not exceeding that which is aroused by a round-the-world flight; the sense of horror similar to that stimulated by word that a hundred or more men have been trapped in a Welsh coal mine, far underground, and their frantic tappings for help are gradually growing weaker; the excitement is certainly far less than that occasioned by a world series baseball game.

The tragedy of Exodus 1947 and its passengers is one of the great human epics of all time, but even this terrible and awesome spectacle, of thousands of men, women and children clinging and clawing for weeks at the decks of a boat rather than disembark anywhere else than in Palestine, has not properly aroused American Jewry. Even the protest meetings held in various cities throughout the country have been distinguished for their correctness, their formality, their comparative moderation. There is no evidence that as yet, after all that has happened, we have been struck by the urgency, the desperation of the trend of events.

They are Jews, these 4,500, to be sure, but somehow remote. Our sorrow and our sympathy are marks of a vicarious interest, but we still don't feel that we, we American Jews have a share and a stake in what is occurring. Others are suffering and assuming martyrdom courageously, and we marvel in an impersonal way at their tenacity, but we have no sense whatsoever of identity of being or mutuality of problems.

PERHAPS IT MAY COME as somewhat of a shock to American Jews to learn that they have had a greater share than they have realized in making possible this tragedy. The American loan to Britain is not an abstract matter of international discussion; it is the advancing of a dollars and cents credit which has made it possible for Britain to divert other funds, if not the actual self-same dollars, to enforcement of its new Nazi tactics on land and on sea. Did you go to the movies last week? The federal amusement tax which you paid helped finance the powering of the British ships which first ran down and rammed the Exodus 1947. Did you pay an income tax last year? Some of your dollars provided the pikes and clubs which British soldiers used in manhandling the women and children. Did you invest funds in U.S. Savings Bonds? Uncle Sam has found a good use for your surplus funds; he turns them over to Mr. Attlee and Mr. Bevin for use in digging Jewish graves in Europe.

It takes money to pay for ships and soldiers and guns, and this blood money comes from your pockets. Consider yourself the financier of British policy when you read tomorrow about those 4500.

And that's not all. American Jews who must indulge their taste for imported Scotch are making outright personal contributions to the gassing and shooting of refugees. If they choke a bit on the strong liquor let them consider that they are gagging on the blood of their own brethren.

Do they have a fancy for genuine English broadcloth, or a bit of lace or a piece of silverware made in England? Must they see the latest British film? They are participating as moral accomplices in the crimes of the British Colonial Office by openly aiding and abetting the criminals.

ONE MAY GET THE IMPRESSION that I am calling for a boycott of England in an effort to choke off its economic jugular and thereby force a change in its policies toward Palestine and the Jews. Not at all. I doubt that such a boycott could ever prove effective. But I do say that no self-respecting Jew ought knowingly to aid an enemy. The words "made in England" mean Jewish blood to me. They mean martial law in Palestine, mass arrests, forced deportations, and the treatment of refugees on shipboard as if they were less than cattle. Let the next customer, in all his innocence, buy the goods; they have no such connotations for him. I cannot become a party to the new monstrosities with which Downing Street confronts us daily.

Not an economic boycott of England, but a moral purging of Jewish conscience is required. If you have conscience you will cry out to the housetops against any further credit advances to England with your money, and you will recall vividly that it is your hand on the handle of the knife when you buy British goods.

That is all I want to know at this moment. . . .

Grief and Indignation

I do not know what happens now in Jerusalem. Jerusalem is always hardest hit. There is a purpose behind those rigors against Jerusalem, and every Jew from Dorot in the Negev to Metullah in Upper Galilee is tense with grief and indignation. . . .

There were some sixty men women and children in the motor boat. An accordion player drew quiet, melancholy tunes from his instrument. Nobody sang. Nobody even hummed. . . . We made one stop on the way to allow some people to land at the Cafe under the trees. I was told the cafe is run by two partners, an Arab and a Jew. It is a great success and a source of pride to the two families who run it. It is also a very flourishing business. And since the partnership came about, no pillaging and no murder has occurred in that land of Israel."

place, although it was a dangerous spot before that setup came into existence.

Today they will be following in Haifa, our dead to their last rest, in the homeland which they could not enter alive. Among the three is William Bernstein, the American who cast his lot with our tortured brothers of the European prison camps. Will his sacrifice bring Eretz Israel closer to the heart of our American Jewish youth and its parents? Here in Tel Aviv, I suppose also all over the land, it has brought the Yishuv closer to American Jewry; it has infused new hope and new strength into countless hearts. People on the street corners, in the cafes, at the bus stations, everywhere, young and old, repeat, almost in the same words, their admiration. "So, the American Jew is not just a philanthropist who gives money only. He is giving also his young blood, his life, for Israel and the Home-

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FOR MEN AND PREP MEN

Strictly Confidential

By PHINEAS J. BIRON

It's Happening Here—

The Georgia Tribune of Columbus, G., which has a circulation of 30,000, is carrying on an intensive anti-Semitic campaign. . . It is published and edited by Jack Johnston, who calls himself Parson Johnston even though he is no clergyman. . . The Tribune has taken up the cudgel for Homer Loomis, leader of the Fascist Columbians. . . Loomis has been convicted, as you remember, but is out on bail, having appealed the verdict. . . Although under bond, he has not discontinued his anti-democratic, anti-Semitic propaganda. . . Johnston's Tribune is attacking the Atlanta police department for preventing Loomis from holding public meetings. . . Under the circumstances it was but natural for a number of Jewish businessmen to withdraw their advertisements from the Tribune. . . And now "Parson" Johnston is raising the cry that the Jews of Georgia are attempting to gag the freedom of the press. . . Yes, this is happening in our country—and can happen only because there is no Federal law outlawing anti-Semitism. . . Yet there is a bill, the Buckley bill, H. R. No. 2848, before Congress. . . This legislative document specifically demands the outlawing of anti-Semitism. . . And, believe it or not, there are several Jewish organizations opposing the bill because—please don't laugh—it's too drastic! ?? . . . (Editor's note: The National Jewish Community Relations Council composed of the 4 civic defense agencies, oppose the Buckley Bill because they contend it will affect freedom of speech, and is unenforceable).

★ ★ ★

In Memoriam

Senator Theodore G. Bilbo did not expiate his sins because he died. . . Nor does his death sanctify him. . . But if you read the AP dispatches about his death and the obituary recounting his career you may well have gained the impression that one of America's greatest democrats had passed away. . . The memorial sermon preached by the Rev. Mr. Nix had as its text: "I have fought the good fight; I have finished my course; I have kept the faith". . . Now the Reverend Mr. Nix certainly went too far. . . The American public will remember Bilbo in the same sense as the Norwegians remember Quisling. . . Bilbo will stand in the annals of American history as a stubborn bigot whose death cannot whitewash his shameful undemocratic record. . . It is frightful to know that a man of God is endeavoring to keep Bilboism alive. . .

★ ★ ★

Secret Publication

Even if you are very much interested in reading "Fascism in Action," issued by the Library of Congress, you're out of luck. . . This 200-page book, which is said to give a clear picture of the growth of Fascism throughout the world, was published in an edition of only 500 copies. . . Not even enough to supply all the members of Congress. . . We find it rather difficult to understand why the book was published at all if it's intended to remain a secret.

★ ★ ★

Miscellany

Meyer Levin's motion picture on Palestine, "My Father's House," which is being unveiled this week, is the best movie ever produced in Palestine. . . It has a real human story, and wonderful photography. . . The three reports the UN Commission has brought forth in its labors to produce a solution to the Palestine problems have been nicknamed the "three little mice" by cynics of the British Colonial Office. . . The Reverend Richard E. Evans, who was the victim of an accident on New York's Fifth Avenue, is no longer with The Churchman's "Sermon of the Year" project. . . Edward G. Robinson, the movie star, is contemplating a trip to Palestine. . . So is Paul Muni. . . Billy Rose, impresario and columnist, would like to start a movement to bring 5,000 children of DP's to this country. . . He says that the minors in the European DP camps are physically and psychologically doomed unless they are gotten out forthwith. . . Robert Young's five-minute speech against anti-Semitism in the movie "Crossfire" will be issued as a record. . . John Gunther's "Inside USA" gives hardly any attention to minority problems in this country. . . Mrs. Franz Werfel, widow of the great German Jewish writer, wants to deny the persistent rumors that she is about to acquire a new husband.

★ ★ ★

Man of Spirit

Congratulations to Dr. Arthur S. Abramson on his 34th birthday. . . Dr. Abramson, a native of Montreal, works in the Medical Rehabilitation division at the Bronx Veterans' Hospital. . . He is a veteran himself. . . In the Battle of the Bulge he got a sniper's bullet in his spine and lost the use of his legs. . . He is the inventor of new methods in merical therapy. . . And he does all his work from a wheelchair. . . A unique example of the spirit overcoming the weakness of the flesh. . . We salute you, Dr. Abramson.

Named Superior Court Judge

San Francisco. Mr. Wollenberg has been administration floor leader in the assembly of the judge of the superior court of state legislature.

Golden Rules

By
DR. AARON ROSMARIN
PRICE \$2.50

CONTENTS: Fundamentals in Judaism, Truth and Falsehood, Sincerity and Flattery, Calumny, Love and Hatred, Compassion and Cruelty, Free Loans and Usury, Charity, Envy and Contentment, Respect and Contempt, Meekness and Arrogance, Patience and Impatience, Unity and Discord, Erudition and Ignorance, Teachers and Leaders, Employer and Employee, The Status of the Jewish Woman, Strife and Peace, Democracy.

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New York 2, N. Y.

AL SEGAL Speaks on BACK TO HEAVEN

I AM HAPPY to be the one responsible for bringing old Rabbi Eliezer ben Hyrcanus to current life after the 1900 years during which he lay dead and practically forgotten by all but the scholars. All these years later he finds himself in the midst of the hot fury that always rages in Israel and if I know anything about Rabbi Eliezer he must be enjoying it. He was himself a dissident who was excommunicated because other rabbis couldn't agree with him.

You may remember his sudden appearance in this column several weeks ago. That was the week in which, with the aid of my capacious pipe, I ascended to heaven and spoke to Rabbi Eliezer about the disputed matter of a synagogue that had announced its overflow services on Yom Kippur would be held in the neighboring Presbyterian church. Rabbi



Charles Shoulson of Elmira, N. Y. didn't like this at all. He gave out a letter in which he said that for a congregation to have Yom Kippur within the walls of a Presbyterian church was about the limit of profanation. To get material for an answer to Rabbi Shoulson I had caused myself to go to heaven to interview the great and good Rabbi Eliezer ben Hyrcanus.

He, at the moment, was walking in Paradise with John Knox, who is a kind of saint among the Presbyterians. With the wisdom that comes to men who have been separated from all earthly prejudices a long time, they agreed it was all right toward the human brotherhood for Jews to have Yom Kippur in the Presbyterian church. Now comes Rabbi Morris Max, executive vice-president of the Rabbinical Council of America, with a letter. (Editor's Note: How come you fail to give the name of the paper where Rabbi Max's letter appeared?) Says he: "When he (Segal) chooses Rabbi Eliezer to express his own personal thoughts, I feel that he is not only profaning the good name of that great, sacred Talmudic sage, but he is also misleading many readers. . . Such license cannot be permitted even to a veteran columnist."

★ ★ ★

RABBI MAX says: "It is true that our Talmudic sages maintain that 'the righteous of the nations of the world have a portion in the world to come' but it was in accordance with the Biblical spirit which said 'Let all the nations follow their gods, but we shall call upon the Lord our God.' In other words, let non-Jews worship in their churches, but we shall worship in our own house of God. Judaism has always preached genuine tolerance but it never subscribed to the view of the assimilationist, such as Segal shows himself to be."

Well, on account of all this, I thought I should go back to Rabbi Eliezer in his heavenly abode and get his further opinions. If you knew the spell that my pipe exerts you would understand how easy this was to do. In a moment I was with Rabbi Eliezer. He chuckled. There was an undulating motion in his long

beard as it heaved above the seismic laughter that was going on in his breast.

"Young man," he said, "I see you're in trouble on my account."

"They say I misquoted you, Rabbi Eliezer."

"Don't worry," he replied. "You did all right."

He said that after a rabbi gets to heaven he sees everything differently. What seemed ritually awfully important on the earth has no meaning at all in heaven. . . "Here we are all brothers in the spirit of our Father." Rabbi Eliezer said that when he first came to heaven he was a fault-finder because nothing there was in accord with the ideas of the rabbinical academy in Jerusalem. . . It wasn't ritually Jewish at all. At the services of the morning, when they all stood together on the ramparts to witness the sun's rising, Jews gathered there for worship with all other kinds of people. The first morning he found himself standing next to a heathen and Eliezer demanded to know what a heathen was doing there in the service of the morning. Eliezer had always known the service of the morning to be a strictly Jewish occasion.

He was about to walk out of the congregation when the heathen restrained him: "Wait, wait to see the new day which God gives. Is it not everybody's morning and everybody's thankfulness? May we not all speak out with thankfulness together? I have been here a long time and this is what I have learned."

★ ★ ★

INDEED, Rabbi Eliezer's religious education was started all over again after he attained heaven. The experience of heaven caused him to put away a great many rabbinical concepts. "In this academy," he said, "I discovered the ultimate wisdom from which I learned that on earth I had lived and studied within narrow walls. Up here I could reach out and find my brothers and find God."

Yes, he had found God, though he hadn't seen Him yet. He knew where He was, though. God was forever out in the universe, keeping the seasons in their order, giving fragrance to the flowers, walking among men and searching their hearts to find a place for Himself among them. Newly arrived rabbis in heaven frequently had upbraided Eliezer. . . "You Rabbi Eliezer, scarcely speak like one of us anymore." . . . But then he was a heretic far back in his life-time. . . "It's no wonder you were excommunicated." . . .

But shortly the new rabbis also gathered the wisdom of heaven.

Well, it was toward dusk and time for the service of the evening. I bade Rabbi Eliezer good-bye. . . He said "Please tell the Jews to be faithful to their synagogues, for by this loyalty men are held to their obligations as the children of God. But tell them, too, not to be their own prisoners within their synagogues. Let them reach out to find their brothers. If they find their brothers they find God."

The congregation of heaven was gathering on the western rampart to worship before the sunset. Rabbi Eliezer took the arm of a pope named Gregory to walk with him toward the sunset. . . "Gregory," he said, "It has been another beautiful day of God."

They went together to the service of the evening.

Max Manischewitz, 57, Dies In Los Angeles

NEW YORK—Max Manischewitz, 57, first vice president of the B. Manischewitz Company, makers of matzohs, died in Los Angeles.

Born in Cincinnati, Mr. Manischewitz received rabbinical training in Jerusalem, but in 1913 returned to this country after the death of his father, Rabbi Dov Ber Manischewitz, founder of the firm. He had been active in the business in an executive capacity since then.

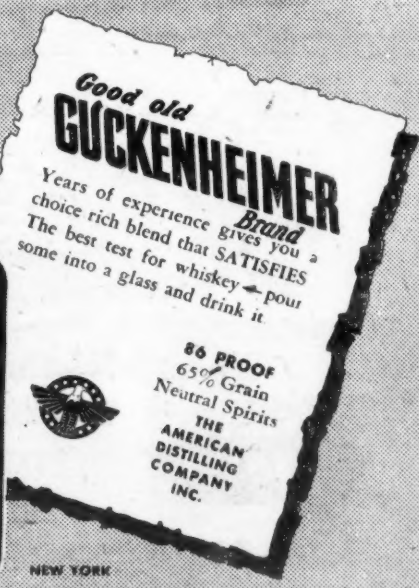
Mr. Manischewitz was a former president of the Cincinnati Hebrew Schools and former vice chairman of the Jewish Welfare Fund.

Wins Ipatieff Prize

CHICAGO—Dr. Louis Scharrer has been selected as the 1947 winner of the Ipatieff prize of \$3,080, awarded every third year for outstanding work in catalysis to a professor under 40. Prof. V. N. Ipatieff, world-famous chemist, established the award.

Nominated To Education Board

SAN FRANCISCO — Mayor ties to fill a vacancy on the Lapham has nominated Bert W. board of education.



NEW YORK
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THE JUNIOR POST

RUTH PALLER,
Editor

NEW YORK

By M. Z. FRANK

Dear boys and girls:

I know most of you have heard of the poem inscribed on the base of the Statue of Liberty and some of you have even seen the statue when you visited New York, but do you know anything about the person who wrote the poem?

Emma Lazarus was born in 1849 in New York, the daughter of Moses Lazarus, a merchant who was prominent in the social and business world.

As a child her most precious possessions were her books. She must have been a quiet, thoughtful young girl. Her first poems, written when she was 14, were inspired by the Civil War.

Although her family was not very observant religiously, Emma was a loyal Jewess. However, when she wrote on Jewish subjects it was with her mind, not her heart, until one day she saw some of her people who had come over to America after being persecuted in Russia.

OVERNIGHT she became not just a poetess and writer, but a great fighter for her fellow Jews.

The Americana Encyclopedia says she "became the leading American champion of the Jews. In prose and verse she strove to vindicate her ancestral creed and inspire its followers to brotherhood and useful activity."

Emma began studying Hebrew and must have become a real Hebrew scholar because she translated the works of the Hebrew poets of the Golden Age in Spain, including Judah Halevi.

Then in 1883 while a fund was being raised for a base for the statue (it was given to the United States by France), Emma, then 34, donated her sonnet, "The New Colossus," to help raise the money. It was included in the Art-Loan Portfolio and earned \$1,500. (Not until 1903, 16 years after her death, was it placed on a tablet in the base in her honor.)

AMONG her friends in the

writing profession were Ralph Waldo Emerson, John Burrows, nature writer, and Edmund C. Stedman, poet, with all of whom she carried on a long and friendly correspondence.

She dedicated her poem "Admetus" to Emerson, and her "Song of a Semite" to George Eliot, author of Silas Marner and Daniel Deronda.

Emma remained a stirring spokesman for her people until her death in 1887. We can be very proud of her.

Her sonnet to the Statue of Liberty is printed on this page. The government booklet at the library at the Statue of Liberty includes the poem in its pages because "of the many requests for it."

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The New Colossus: Mother Of Exiles

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me;
I lift my lamp beside the golden door!"

THELMA EISEN—LONE JEWESS IN GIRL ALL-STAR GAME MONDAY

Special CHICAGO—When the All-American Girl All-Stars clash at Comiskey Park Monday night for the benefit of the National Jewish Hospital at Denver, there will be one Jewish athlete in the lineup. This is Thelma Eisen of the Fort Wayne, Ind., "Daisies."

Thelma, or "Ty" as her teammates call her, is the second highest base-stealer in the league, ranking next to the fleet-footed Sophie Kurys of the Racine "Belles." In fact her speed on the base paths last year caused an abrupt end to her playing proclivities when she broke a leg hook sliding into second. Thelma spent most of last winter on the mend, but turned up this season raring to go, and has starred all season in the center field post.

"Ty" hails from Los Angeles, where she spends her winters studying radio with the intention of going into radio broadcasting, announcing and dramatic acting some of these days.

The All-Star game is being sponsored by the Chicago Women's Division of the Hospital which is the oldest national free and non-sectarian tuberculosis institution in America.

Subscribe to the Post—\$4

AFTER Moses went down to Egypt land and made Pharaoh let his people go, the people of Israel did not have much of what you might call Jewish culture. Whatever there was of it—and there wasn't much—was entrusted to the priestly caste: the priests and levites.

Jewishness in the wilderness was a profession, and the profession was hereditary. In time the professionals, corrupted by their privileges, made it a regular racket. Read the first few chapters in the First Book of Samuel and you'll see I ain't kidding.

The sons of Eli, the High Priest, engaged in some unmentionable practices, in which both sex and economics played their part. A revolt took place in Jewish life as a result of these abuses, with Prophet Samuel as leader, and for a while the Prophet, the Man of God who got there through individual merit rather than through heredity, was at the top; the priestly caste was shoved to a secondary place.

★ ★ ★

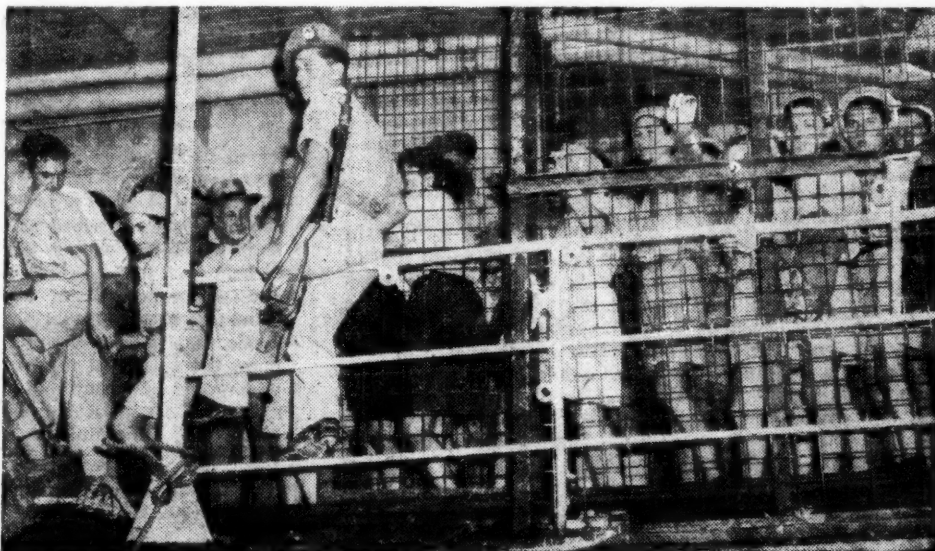
THEN, when all the tribes united under Samuel, it was necessary to have a king as a living symbol of national unity. Soon enough the monarchy made an alliance with the priesthood, and the two of them together fought the rising power of the Prophets. They even went so far as to put up paid phoney prophets to counteract the effect of the real ones. But the Jewish spirit marched on assisted, more or less, by national catastrophes, and knowledge of the Lord spread through the masses of the people.

The place of the Prophet was taken by the scholar, the most democratic institution in Jewish life; anybody could become a scholar if he took the pains to study the Law: he needed neither the pedigree of the priest nor the divine inspiration of the prophet. Poor people could be, and were, scholars. And scholars ruled Jewish life in the latter days of the Jewish commonwealth before its destruction by the Romans, and even for a couple of centuries in Palestine after the destruction; in Babylonia, and in Eastern Europe until the advent of the modern era. Jewish culture in Eastern Europe was democratic; it was widely diffused.

WHEN MOSES became Morris and came over to this Golden Land of America, history began to start all over from the beginning. In this American spiritual wilderness there wasn't much of what you might call Jewish culture, and whatever there was of it was in the hand of professionals. Not strictly hereditary, but so many sons of rabbonim, shoetims, khazonim, shamoshim and melamdin went into the rabbinate.

Like the Brahmins in India, the professional Jews in America were divided into several castes: rabbis, social workers, teachers, field directors, lecturers, writers, etc.

Now that you have read this short recapitulation of early Jewish history and of American Jewish history, you still don't know what it all has to do with Camp Massad or Camp Atid or Ruth Paller. But that is something I shall have to discuss in my coming column. Just now I want to leave room for some material I sent the editor that he hasn't published yet.



As 500 Children From Cyprus Reach Haifa

Shipped from Cyprus to Palestine in steel cages guarded by British soldiers, 500 Jewish children, most of them orphans, are shown as they arrived in the Jewish homeland to begin a new life. Samuel Rothberg of Peoria, Ill., national vice chairman of the United Jewish Appeal's Trade and Industry Division now visiting Palestine, boarded the ships at Haifa to welcome the child refugees to the Jewish homeland. Mr. Rothberg is shown at top, far left, as he helped the children file out of the ship's steel cage down the gangplank.

New Jewish Book Annual Ready lore make up Volume 6 of the tri-lingual Jewish Book Annual, rent Jewish literary creativity, which the Jewish Book Council bibliographies, book reviews, and of America is publishing this feature stories on Jewish book-month.

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Woman's Viewpoint

By Helen Cohen

IN ANSWER to an inquiry from Fannie Sacks, 1410 Avenue S, Brooklyn 29, N. Y., about the author of the inscription on the Statue of Liberty, we decided to write a short biographical sketch of Emma Lazarus, and in the midst of our research, behold, we discovered the feminine counterpart to Theodore Herzl.

Emma Lazarus (1849-1887), poet and essayist (Herzl, journalist), complacent in her Americanism as he was in his native Vienna, receives a deep emotional shock during a visit to Ward's Island where hundreds of Jewish victims of the Czarist persecution are awaiting admission to the U.S. (his blow was the Dreyfus trial), turns into a fiery defender of her people, begins studying Hebrew, advocates the resettlement in Palestine of Jews and works in the American movement to aid refugees, until her health fails and her untimely death comes at 38. (Herzl died at 44).

We can get a glimpse of the fire in these lines from her "New Ezekiel":

"The spirit is not dead, proclaims the word!
Where lay dead bones, a host of armed men stood!
I open your graves, my people, saith the Lord
And I shall place you in your promised land."

On the children's page you'll find the sonnet by Miss Lazarus which is inscribed on the Statue of Liberty.

NOW that the fall season is getting under way, let's have a contest. See if your city has more women's organizations than ours

B'nai B'rith Auxiliary
Council of Jewish Women
Denver Home
Hadassah
Jewish Education Association Auxiliary
Old People's Home Auxiliary
Sisterhoods (one for each congregation)
(Listed alphabetically so no feelings will be hurt).

Mind you, I'm not criticizing any group. They are all worthy. Its the quantity, not quality that bothers us.

We have a vague and feeble hope that, since most of them reach the same women and have similar purposes, they might somehow combine forces—say, let Council take over the Old People's Home as a local project or B'nai B'rith Auxiliary make Denver Home one of its projects or instead of a separate J.E.A. Auxiliary let the Sisterhoods appoint special committees to meet together for this purpose. Or, audacious thought, why can't Council and B'nai B'rith Auxiliary get together?

THERE is a definite trend in the Jewish group as well as the nation as a whole away from just one or two children in a family.

If you look around you'll notice a lot of young mothers with three and four children.

However, it seems to stop about there, and while you may have arguments against bringing new children into the world, you will agree that we'll have to do even better than four if we want to fill the gap made by Hitler.

So how about starting an "Over Four Club." Will those of you who have five or more children write in and tell us about your family? We'd love to hear from you, and it might even give courage to the faint hearted.

No Demonstrations In Montreal, Says JTA

MONTREAL—A so-called anti-Semitic incident in Montreal, which was reported earlier last week, has upon investigation by the Canadian Jewish Congress, turned out to be a celebration organized by a group of French-Canadians to celebrate the wedding of a friend.

ding of a friend.

Since the group in a truck carried an effigy many Jewish passers-by, unacquainted with the French language, mistook their shouts for anti-Semitic abuse and informed local newspapers accordingly. Actually no incident of any serious nature occurred, the Congress established.

British to Send Exodus Pregnant to Palestine

Jewish Telegraphic Agency
LONDON—Women in advanced stages of pregnancy aboard the three British vessels en route to Germany with 4,400 Exodus refugees will be allowed to disembark at Gibraltar, where the ships are refuelling and will later be sent to Palestine, the Colonial Office said today in a surprise announcement.

The pregnant women will be permitted to take their other children, if any, with them, the announcement added. It is expected that this decision will affect up to 100 of the deportees.

Jewish Birth Rate Triples In DP Camps

Special
MUNICH—The Jewish birth rate in the camps for displaced persons in the British and American zones tripled during the first seven months of this year, as compared with the same period a year ago, it was announced here by the Joint Distribution Committee.

An average of 660 infants are being born monthly in the camps for displaced Jews. The number of Jewish infants less than one year old has reached 8,000.

Hungary Rewards Jews For Saving Jews

Jewish Telegraphic Agency
BUDAPEST—Zoltan Tildy, president of Hungary, last week-end awarded the Medal of Hungarian Liberty, 2d Class, to three leading officers of the Budapest Jewish Community, including President Laszlo Stoekler, and the same medal, 3d Class, to 25 other Jews, for outstanding services in connection with saving Jews of the Budapest ghetto during the Nazi occupation.

Waldo Frank KAM Speaker

Special
CHICAGO—The series of Institutes, with which K. A. M. temple is marking its 100th anniversary, will start Friday evening when Waldo Frank, noted author, will appear at the temple to discuss "Contemporary Man's Quest for Faith." The talk will be heard following regular religious services at 8:15 o'clock, to which the public is invited.

Rabbi Siegel Takes New Pulpit

BALTIMORE—Rabbi Paul R. Siegel of Baltimore has been appointed spiritual leader of the Roosevelt Jewish Center in New York city. Rabbi Siegel is a student at the Jewish Institute of Religion and is taking postgraduate work at Columbia University for a doctorate in psychology.

EXODUS REFUGEES PREPARE FOR ROSH HASHONAH SERVICES ABOARD SHIP

Jewish Telegraphic Agency
LONDON—Although the officer commanding the British troops aboard the three transports carrying the Exodus refugees told a Reuters correspondent on the Kunnymede Park, one of the vessels, that the passengers would not resist disembarkation in Hamburg, the deportees are hard at work fashioning shofars and other ritualistic material from scraps of tin cans and packing cases in preparation for Rosh Hashonah, which falls on Sept. 15-16. This would seem to indicate that the refugees expect to remain aboard ship, since the transports are expected to reach Hamburg several days before the 15th.

What Foods These Morsels Be

★ ★ ★

HOW to fix left-over meat temptingly is always a welcome suggestion. We somehow tire of even tasty recipes if we have them too regularly. So here are three ideas you might want to try.

Knishes

2 cups ground cooked meat 1 egg, if desired
salt and pepper 1 teaspoon onion juice
½ cup mashed potatoes or other pie dough
mashed cooked vegetables

Mix ingredients lightly but well. Roll out pie dough on a floured board into a thin sheet, and cut in squares. Place a mound of meat mixture on each square, and bring the opposite corners of the square up over the meat towards each other. Fold the end of each corner down, and press firmly, so that a little meat shows in the center of the knish. Place in a very well greased baking pan, and bake in oven at 350 degrees until well browned. Baste the knishes occasionally with the fat in the pan.

Minced Meat Pot-Pie

2 cups ground cooked meat ½ cup olives, chopped
2 tablespoons fat 1 cup soup stock or water
1 onion, chopped fine salt and pepper
1 green pepper, chopped 2 hard-cooked eggs, sliced
2 tablespoons raisins pie dough

Heat fat in frying pan, and fry onion and green pepper until tender. Mix lightly but well with remaining ingredients, except hard-cooked eggs, and turn into a greased pudding dish. Cover meat mixture with slices of hard-cooked eggs, and then with pie dough. Press dough firmly over edges of pudding dish. Make several incisions in dough to allow steam to escape. Bake in oven at 450 degrees for 20 minutes or until crust is well browned.

Rissoules

2 cups ground cooked meat 1 onion, chopped fine
1 cup soft bread crumbs salt and pepper
¾ cup water or tomato juice 1 egg, slightly beaten

Mix ingredients lightly but well, and form into small cakes. Place in greased baking pan, brush with melted fat, and bake in oven at 350 degrees until browned.

Quickie Cup Cakes

Favorite Recipe of Mrs. M. S. Cassen, 9449 Michigan Rd., Indianapolis
2 eggs 1 tsp. baking powder
cream pinch salt
1 cup sugar 1 tsp. vanilla
1 cup flour

Drop 2 eggs in a cup and fill remainder with cream. Beat well, slowly, adding sugar. Mix dry ingredients and combine with mixture. Add vanilla. Bake in moderate oven 30 minutes.

Recipe can be varied by adding cocoa or chocolate chips. Can be also baked in loaf pan to be used for short cake.

Send in your favorite recipe to Food Department, National Jewish Post, Box 1633, Indianapolis, Ind.

Mazel tov!

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CALENDAR

Rosh Hashonah—Mon., Sept 15
Yom Kippur—Wed., Sept. 24
Succos—Sun., Sept. 28
Shemini Atzeres—Mon., Oct. 7
Simchas Torah—Tues., Oct. 8
Chanukah—Tues., Dec. 9
Purim—Fri., March 26
Passover—Sun., April 25
Shavuoth—Mon., June 14
(All holidays begin on the preced-
ing evening at sundown.)

Friday, Sept. 5, 1947

The Editor's Chair.

MOST Anglo-Jewish papers have learned to beware of criticizing local people. To criticize Rabbi Wise or to criticize Judge Proskauer is not valor, but discretion. To criticize Mr. Local Big Man, or even Mr. Local Little Man, that is foolhardy, dangerous and fatal.

Recently The Post, in its Indiana edition, belabored the Indianapolis Jewish community and the leaders of the local drive in an effort to prod the community into greater giving. This very legitimate editorial was twisted by ingenious interpretation to mean an attack on a local congregation.

But here's a better one, one we'll use in our memoirs.

In 1936 our Kentucky edition urged the lone Louisville Jewish funeral home to modernize, saying it owed it to the community in which it had virtual monopoly the provision of more adequate conveniences for funeral rites.

Just two weeks ago the funeral home notified the Louisville office to discontinue its advertisement. Reason—the editorial written in 1936.

...

A GOOD MANY OF the news stories in The Post will give credit to certain newspapers in which these stories originated. This is merely fair play.

But a good many Anglo-Jewish papers merely swipe material from The Post and claim it as their own. There's even the case of the A-J paper which reprinted a letter written to The Post. When I wrote to the letter-writer asking if he had sent his letter to both papers, he replied that he'd never even heard of the paper.

Last week The Jewish Advocate, which is big enough not to do some of the things it does, reprinted Carl Alpert's Jewish Post column of July 25, tacked on an editor's note, saying the column was syndicated, which it isn't, and blithely forgot to inform its readers where the column appears.

...

NOW THAT congregational bulletins will once more be coming off the press, I hope I will be retained on mailing lists where I've been included, and added to others where my name has not yet appeared. My one claim to fame is the title "most voracious reader of synagogue bulletins in the world."

Editorial Page

THE COLUMN WITHOUT A NAME

... Jewish, public relations should be in the hands of Synagogue leaders and, because of their closeness to the American scene, of leaders of the Reform Synagogue. It is a great shame that our Temples are not dominant in the life of our larger cities as they once were and still are in smaller communities. Perhaps many real defeats suffered by Jewish communities can be traced to this very change of emphasis. The recent Institute on Judaism convinced me that Jews do not realize how much they have lost. The sooner our Temples regain their primacy, the better for us and for all Israel.—Rabbi Abraham Shusterman.

Rabbi Friedman Goes to Lansing
LANSING, Mich.—Rabbi Alfred L. Friedman, formerly assistant to Rabbi Morton Berman in Chicago, has been named spiritual leader of Congregation Shaarey-Zedek here. The only congregation in Lansing, Shaarey-Zedek consists of Orthodox, Conservative and Reform Jews.

Rabbi Witkin Awarded Medal
PANAMA—Rabbi Nathan Witkin, Army-Navy representative of the National Jewish Welfare Board (JWB) in Panama, was awarded the Medal of Freedom here for "exceptionally meritorious services" by Lt. Gen. Willis D. Crittenger. The Medal of Freedom is the second highest award for war service conferred on civilians by the President of the United States.

Directs N. Y. Reform Temples
NEW YORK—Rabbi Daniel L. Davis, for the past twenty years rabbi of the Reform congregation in Lancaster, Pa., has been appointed director of the New York Federation of Reform Synagogues. He will head a federation comprising thirty-six Reform congregations in the New York metropolitan area.

500 at 3 Reform Youth Meets
Special
CINCINNATI, O.—Over 500 youth leaders of Reform Congregations throughout the country attended three Labor Day Week-End Conclaves conducted in Illinois, Pennsylvania and New York, by the National Federation of Temple Youth.

Rabbi Kestenbaum in Lincoln
LINCOLN, Neb.—Rabbi Jerome Kestenbaum has been named to fill the pulpit of Tifereth Israel Congregation here succeeding Rabbi Harry Jolt. Rabbi Kestenbaum is a graduate of The Jewish Theological Seminary of America.

Joseph William Blum, former commander of the Radom Ghetto, has been sentenced to death by a court in that city.

Notice

The National Jewish Post, which took over publication of the Long Island Israel Light from the issue of April 4, 1947, to the issue of August 22, 1947, inclusive, is no longer connected in any way with the Long Island Israel Light. Subscribers to the Long Island Israel Light will not remain on the mailing list of The National Jewish Post.

Cannot Be Other Than UNSCOP Report Acceptable

ALTHOUGH there may be points on which various leaders may press for greater concessions to the Jewish needs for a so-called "viable" state, still it is difficult to see how the report of the United Nations Commission on Palestine can be other than approved by Zionist leadership.

At this writing only Golda Myerson's demand for inclusion of the modern part of Jerusalem in the proposed Jewish state is available, but even this demand indicates that the other provisions of the report are acceptable to her.

The Post has always opposed partition, but in more ways than one the Jewish Agency has shown that partition if a viable Jewish State

were proposed, was acceptable. So that the Agency can hardly reject the UNSCOP report now, except for reasons of political maneuvering.

As it is, the pressing need for Jewish immigration is alleviated by the 150,000 figure, plus the 60,000 per year thereafter. Britain is removed from Palestine, and Jewish statehood is established. There remains the problem of peaceful cooperation with the Arabs, which had it been effected by this time would have made partition unnecessary, and also the two Jewish extremist groups.

But in any event, a starting point is established, and most Jews the world over will breathe a sigh of relief.

The Examiner Attacks the A. D. L., and A. J. Committee

THE Jewish Examiner, and other Anglo-Jewish papers are so blinded by their hatred of the American Jewish Committee and the Anti-Defamation League that they often are carried away into shameful errors.

The Examiner writes:

"It is heartening to learn that while the American Jewish Committee and the Anti-Defamation League continue their 'do-nothing' policy on the subject of outlawing anti-Semitism, the American Jewish Labor Council is now vigorously spearheading a campaign in support of the Buckley Bill, the purpose of which is to suppress the race-hate racket in this country."

Now the facts are these:

The National Community Relations Advisory Council (The Examiner praises it often)

which is the combination of the A.D.L., the American Jewish Committee, the American Jewish Congress and all responsible groups in the civic defense field, took up the matter of the Buckley Bill. They decided it was not only workable as a law, but in addition would endanger freedom of speech.

Now The Examiner has a perfect right to take issue with the NCRAC and push its own case for a reconsideration of the Buckley Bill. It even has a right to back the Buckley Bill against the judgment of the NCRAC. But The Examiner also has responsibilities and on this basis cannot use its own lack of information to attack national agencies which have abided by the decision of instrumentalities set up by the Jewish community to study the problem of civic defense.

Free Services Should Be Offered Everywhere

THE time when a Jew can attend services in any congregation whether on the High Holidays or not, is not too far off.

The free services in Philadelphia offered by Congregation Keneseth Israel is a case in point. These services are Reform, which is understandable, and for the present there is no reason why free Orthodox and Conserva-

tive services should not be offered, especially in large Jewish communities where the number of unaffiliated is several times that of the affiliated.

Of course there will always be some who will take advantage of this free offer, but the community's concern should not be with these, but rather with the welfare of Judaism.

Lobster, Ham, Clams or Rabbit

IF YOU are Jewish and live in Philadelphia and want to know where you can get lobsters to eat, you pick up The Jewish Exponent and you are told where you may find this delicacy.

If it's Columbus, O., you refer to the Ohio Jewish Chronicle, and you find advertised, Virginia ham dinners for \$1.25.

In Hartford, Conn., The Jewish Ledger will tell you that for \$2.00 you can get a special shore dinner, featuring steamed clams and lobster meat.

And if your taste runs to rabbit, fried or roasted, The Arizona Post (Jewish) tells you where to get it.

And if you're in Los Angeles, you can satisfy your hunger for fried shrimp, lobster thermidor, or frog legs by referring to the B'nai B'rith Messenger.

"To insure Jewish survival on a high plane, no instrument is more indispensable than the Jewish press."—The Reconstructionist Magazine.

Mrs. Monsky As Leading Personality

THE emergence of Mrs. Franklin D. Roosevelt as a leading personality since her husband's death apparently may soon be paralleled, in the Jewish group, by Mrs. Daisy Monsky, wife of the late lamented leader of B'nai B'rith.

News items this week tell of two new activities of Mrs. Monsky. She has been appointed

a member of the Hillel Commission which sets the national policies for that agency. She will be guest speaker at the Festival of Stars, important function of the Des Moines B'nai B'rith Women's Council.

That Mrs. Monsky is national secretary of the National Federation of Temple Sisterhoods may not be too well known to our readers.

Current Comment

Only One Side of Argument Presented, Says Dr. William B. Furie in Free Jewish Advocate—

... One suddenly heard the observation that traditional practice was beginning to disappear almost completely in the younger generations; for, "after all, orthodox practices are old-fashioned, European, and foreign." Another spokesman for this school of thinking then picked up the dialogue by adding that it would be hypocritical for her to observe, since she understood nothing of the Jew's background and its requirements.

The words flowed back and forth evenly and monotonously. There was little heat to the "arguments"; since there appeared to be but one basic point of view. The "opposition" was conspicuous by its absence. The failure of a "defense" position to be made and held was noticeable to us. All in all, we were convinced more than ever of the poor results of our contemporary Jewish educational efforts. We felt that most of us educators sit too smugly in our ivory towers, testing the effects of our activities too infrequently. These conversations, which are repeated often and in many places, constitute a basic challenge to the leaders in

Jewish life. Out of these talks certain facts do present themselves for our deliberation.

There is an almost universal Jewish ignorance and illiteracy to which the young American Jew readily admits, but of which he absolves himself by blaming it on his parents and their generation, by virtue of improper Jewish Education. The lack of knowledge is complete. It covers the fields of religion, ethics, ritual, theological thinking, Biblical, post-Biblical, Medieval and contemporary Jewish literature. For, though Americans as a whole are not a reading people, there has developed in recent years a growing tendency through book clubs, and the like, for some to read. It is amazing to what a degree Jewish reading has been passed by. This is an age during which there have been published an unbelievable store of books on and concerning Judaism in its several phases. Some one MUST be responsible for not having the books reach the Jewish reading public. It appears to us that the Jewish educator (rabbis included in this category) must bear the brunt of responsibility for this glaring evidence of dereliction of duty.

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

Z.O.A. MONEY NOT EXPENDED FOR TRIPS TO ACTIONS COMMITTEE MEETING

Editor, National Jewish Post,

I am impelled to deviate from my long standing practice of not writing letters to the editor, in order to ask you to correct a misstatement in Phineas Biron's column published in your paper of Aug. 22 under the headline, "Big Expense Account."

Without first ascertaining the facts, Biron, in his column, makes charges against ZOA members in incurring big expenses in traveling to the Actions Committee in Zurich. The fact is that the only ZOA staff member who left for abroad in his official capacity at ZOA expense for the past ten years, is Dr. Sidney Marks, executive director, and a duly elected officer of the organization, being secretary of the ZOA.

Both Dr. Silver, chairman of the American Section of the Jewish Agency and Dr. Emanuel Neumann, are participating in the Actions Committee sessions in their capacity as chairman of the American Section of the Jewish Agency and member of the Jewish Agency Executive, respectively. ZOA leaders such as Daniel Frisch, Mortimer May, Elihu D. Stone, Abraham Redelheim,

Dr. S. Margoshes and Rabbi Irving Miller, are attending the sessions as members and deputy members of the Actions Committee and none of their traveling expenses is being paid by the ZOA but by the World Zionist Organization under special budgetary provisions.

It is matter of regret that Biron singles out the ZOA for attack on this score. It has been the policy of the ZOA to keep its traveling budget to the bare minimum and I am wondering why the numerous institutions with which Phineas Biron is and has been associated in various capacities, are omitted on this score from his criticism. Two wrongs do not make a right, but Biron ought to stick to facts. Would Biron restrict attendance at momentous world Zionist gatherings only to people of means, and deprive duly elected representatives who cannot afford transportation, from exercising their mandate?

JACQUES TORCZYNER

2 W. 46th St.,
New York, N. Y.

RABBI WRITES OF SERVICES HE ATTENDED THIS SUMMER; MAKES OBSERVATIONS

Editor, National Jewish Post,

Only three weeks before Yom-tov, a Rabbi should anticipate the High Holy Days and provide for the future. But a few reflections in retrospect may prove of passing interest.

One thing the army experience taught us. It is better to set up a single unified Jewish service than a number of smaller divided groups, each limited by its denominational label. The criteria is simple—make the religious service dignified, meaningful, Jewish. Nor need one curtail the religious program too drastically during the summer, though the temperature rises and the balabam go on a vacation. Our attendance in Northern Alabama for the past three months compares favorably with that during the winter season, even when the rabbi was out of town.

During the early summer we enjoyed sundry experiences of worship in New York City. The Spanish Portuguese Synagogue had scarcely a minyan on Friday night, July 4, yet there was the complete Mincha and Ma'ariv ritual, with choir and congregational responses. At the Society for the Advancement of Judaism, we used the Kaplan prayerbook, —anathema to the Agudas Ha Rabbonim,—and were none the worse for it. At the Riverside Church, the ushers whisked us upstairs in an elevator, in time to hear a sermon by a former Navy Chaplain, who referred to the suffering of the Jew as part of the divine plan. But an attempt at gracious hospitality, with a tour of the building, was available after the benediction.

Then there was that memorable service at Emanu-El, at the end of the H.U.C. summer institute. Magnificent architectural

cathedral that Emanu-El is, we felt a nostalgia for the old structure at 5th Avenue and 43rd St., now the site of a modern skyscraper. (A 5th Avenue Christian minister recently resigned his position over an argument to sell the church site and move uptown.) In the old Emanuel vestry, Senior Hadassah was born, and it seemed only yesterday, Louis D. Brandeis set forth his case for political Zionism before the Eastern Council of Reform Rabbis, and such stalwarts as Moses Harris, Grossman and Enelow followed his inexorable logic but rejected his ideology.

It was good to note that the beautiful tablet erected in memory of a young girl who had sacrificed her life to remain with her mother in a burning building, found a place in the new Emanu-El. Prayer books in every pew were plainly marked "Property of Temple Emanuel," no doubt to discourage souvenir hunters. But the word "property" seemed somewhat harsh and materialistic to a sensitive ear. There was a good congregation, with upward to a hundred Rabbis, yet, so far as I could observe, none of the local membership troubled to offer a Boruch Habo or a Gut Shabos. Less than five minutes after we left the service, Rabbis and laymen alike were discussing the sermon, "The Neurology of the Soul," tearing its contents to shreds. Forgotten were the beautiful prayers, the magnificent music, the serenity of the Sabbath. Truly it was a case where analysis was paralysis.

Yours,

CHARLES MANTINBAND

Rabbi
Florence, Ala.

39 Years As Secretary Is Record In Chicago

Editor, National Jewish Post,
Anent item, page 1, Aug. 29 issue:

Carl Meyer was secretary of our Temple 39 years.
RABBI NORMAN H. DIAMOND
B'nai Jehoshua
1920 S. Ashland
Chicago 8

CONTINUES ARGUMENT OF RABBIS' TITLE; BRINGS IN QUESTION OF CHANGES OF LAW

Editor, National Jewish Post,

I shall ignore the personal reference made to me by David Scharff in his letter in your issue of Aug. 22. Whether or not I am a cynic has no bearing on the merits of the question I discussed in my letter of July 4. I

am prepared to assure Mr. Scharff that it was in no spirit of cynicism that I drew attention to the frequent misuse of the dubious title "Grand Rabbi" by some rabbis in this country.

The fact that the ecclesiastics of other faiths make use of "dozens of titles of all kinds" makes no difference to the merits of the argument. Fortunately, Judaism has no hierarchy and attempts to establish one should be given short shrift. Unlike the priesthood, for instance, rabbis possess no sacred orders, are not a chosen group apart from the congregation. It is only by virtue of learning and character that a rabbi is worthy of being a "preacher and teacher in Israel." When the learning is faulty and the character is lacking, the rabbi deserves no special respect or consideration. Certainly, gaudy titles do not enhance learning or character which are deficient.

I detest phonies and frauds, even when they possess ordination. That I am not alone in this dislike is borne out by the communications I received after the publication of my letter. One letter, from a well-known Conservative rabbi whose learning and character I greatly respect, stated, "I'm pretty sure the title (Grand Rabbi) was borrowed, for its sound rather than meaning, from the French; by fellows from Eastern Europe with a 'Prince Romanoff' make-up, for whom French represents the gullible world of the West."

Mr. Scharff made a gratuitously slighting reference to Chasidic "wonder-workers." It might be in place to point out that not all frauds are Chasidim nor are all Chasidim frauds. I hold no special brief from this school of thought, as Rabbi Louis Newman puts it, "the spirit of loving-kindness and mercy implicit in Judaism as a whole and in Chasidism in particular" deserve a measure of understanding and sympathy.

"Why write about so-called Rabbis who run afoul of the law," asks Mr. Scharff. Why should not these characters be exposed, Mr. Scharff? Is a man's profession to shield him from the just reward of his misdeeds? . . . Would you suggest that the crimes of the religious functionaries of all faiths be kept from public knowledge?

Finally, I cast no reflection on the justly merited reputation of the late lamented Chief Rabbi Hertz. I did venture to suggest that his religious authority was not accepted by a large segment of British Jewry, outside the Orthodox community. This is a simple fact which needs no documentation. How can one respect a religious authority which has declared Reform marriages illegal and the children of these marriages illegitimate, which has declared uncircumcized children illegitimate, which has refused to cope with the perennial problem of "Agunoth" in a straightforward and honest manner? To suggest that laws made by men in one generation cannot be changed in another generation regardless of the harm and unhappiness these laws may cause, is a proposition which cannot be accepted by thinking people today.

Yours sincerely,

SAMUEL H. ABRAMSON

49 Grove St.,
New York 14, N. Y.

RABBIS HAVE PLENTY OF WORK IN LARGE JEWISH CENTERS, READER POINTS OUT

Editor, National Jewish Post,

I have just finished reading "What Are We Doing About Jews In Our Small Communities?" by Rabbi Israel J. Gerber, Fitchburg, Mass.

Would not the Jewish situation in the world and the religious situation of the Jews in America as a whole be so tragic, I would have been tempted to laugh out loud at what the venerable rabbi said. Rabbi Gerber, I assume, is not a Reform Rabbi. Therefore, his article is all the more fantastic. He tells of a Bar Mitzvah in his own congregation to which many people came, from New York itself, and none of the guests, with one exception, knew how to say the "brochos." And, on the other hand, Rabbi Berger wants to save a few Jews residing in a great many small communities in this country by sending around rabbis in the form of missionaries to speak to them once in a blue moon, and thus save them for Judaism.

Does not Rabbi Gerber know that Judaism is not a religion of preaching, but that it is a religion of being, of living, and of practicing, twenty-four hours a day? Rabbi Gerber states, "I feel that our primary consideration is not so much the need for missionaries for Orthodoxy as missionaries for Judaism." This reminds me of the community which brought a rabbi for a trial, whom they planned to engage as a spiritual leader. When the rabbi was asked the subject of his sermon he replied that he would speak about the Sabbath. "Oh, no," they told him, "you'll offend all of us here because none of us observes the Sabbath." So the rabbi said, "Then I'll speak on Kashrus." "Oh, no, rabbi, you can't speak about Kashrus; we have no Kosher butcher here nor a Shochet; we all eat 'traefe.'" Then the rabbi said, "In that case I'll speak about cleanliness

of family life." "No, rabbi, that's not good either; we have no 'mikveh' in this town." "Well then," said the rabbi, "I'll speak on the Covenant of Abraham." "Oh that, rabbi, would be entirely fatal because the wife of the head of our community just gave birth to twins and the father had a doctor perform instead of a Mohel." So the rabbi said, "What do you suggest I speak on?" "Well," answered the Committee, "we would very much like for you to speak on Judaism." That's about the extent of Rabbi Gerber's prescription for saving the Jews in our small communities.

What qualities must this circuit rabbi or missionary possess? According to those qualities essential, in the opinion of Rabbi Gerber's analysis, I can safely say, without fear of contradiction, that our great teacher Moses did not possess all of these virtues and, thank God, we have no one with all of those assets, as any rabbi who would have possessed only a fraction of those attributes would be impossible to live with. He would consider himself so great in all ways that there wouldn't be enough money to satisfy his worth, in his own estimation.

In order not to take up too much space in this fine paper, I will close with the suggestion that Rabbi Gerber read Dr. A. Mukdani's article in the Jewish Morning Journal of Aug. 13, entitled "Jews Have Left Judaism But Have Not Reached Christianity" as it will be an education for Rabbi Gerber and may give him enough material for six sermons.

Yours truly,

HARRY SIMON

312 E. Ormsby
Louisville 3, Ky.

FUTURE MAY BE BLACK, BUT PAST NOT ROSY, READER TELLS MR. TRAVIS

Editor, National Jewish Post,

Your correspondent Maury M. Travis sounds like a literate person. I can't understand then how he is able to conclude his Aug. 22 letter with, "a dark day that will find the future of the Jew indeed too terrible to contemplate."

Can it be that Mr. Travis contemplates the recent multi-million slaughter of Jews, so many of whom, incidentally, also considered political Zionism as treason, as a thing of beauty revealed under a splendor of light? And does he contemplate that scene, now past but once future, with equanimity?

And does Mr. Travis' composure deepen when he contemplates the frenzy of nations to open their doors to Jews whose lives are just joyful days of desperation? (Come now, Mr. Travis, was that a door you just heard opening or was it the last gasp of an expiring, disillusioned, displaced Jew?)

If Mr. Travis will take some time to study a good basic history of the Jews, and follow their current events, I feel sure his conversion to political Zionism will strengthen his faith in this Democracy of ours and perhaps lend more solidarity to his Judaism.

Sincerely yours,

HARRY WINSTON

Charleston, W. Va.

CORRESPONDENCE CLUB

Readers who wish to answer any of these letters should write to The National Jewish Post, Box 1633, Indianapolis, Ind., and place the number of the person they are replying to, at the lower left hand corner of their envelope.

104—Refined business woman, single, 42 years of age, would like to correspond with some new friends. Enjoys all social activities.

Rabbi Danzig In Chicago Pulpit

SPECIAL
CHICAGO — Rabbi Abraham Danzig, of Ohave Shalom Congregation, Rockford, Ill., has been named spiritual leader of Congregation Agudath Achim of South Shore here. Rabbi Danzig was vice president of the Michigan Synagogue Conference.

Rabbi Roubey Takes New Pulpit

LANCASTER, Pa.—Dr. Lester W. Roubey has accepted a call to the pulpit of Temple Shaarai Shomayim here. An installation service will be held Sept. 5th, with Dr. Samuel S. Cohon, Professor of Jewish Theology at the Hebrew Union College as principal speaker.

Jews in Sports

(Copyright 1946 J. T. A. Inc.)

By HASKELL COHEN



Don't Overlook Gordon, You Needn't Worry On Judaism Of Your College-Bound Child

By BILL WOLF

FOLLOWING closely on the heels of the Mickey Winters purchase, the San Diego nine of the Pacific Coast loop consummated another deal with the Stamford Bombers of the Colonial League for Sid Schacht's contract. Sid is the boy who has been burning up the league with his fast ball hurling. He goes to the far western team on a look-see basis. Those who have seen the tosser in action claim he can't miss making the grade. In fact, he has been tabbed as a future big leaguer in the not too distant future. Danny Perlmutter, the third Jewish boy on the Bombers, is still pounding the pill and also appears ready for a sale to a league of higher classification.

★ ★ ★

When the Pittsburgh Pirates played in Brooklyn recently the manager, Billy Herman, was so desperate for a win that he permitted Les Biederman, Pittsburgh Press scribe, to make up the lineup. The Bucs snapped out of their lethargy and pounded out a 16-3 win in the final game of the series after losing the first two. It now appears that Biederman will have a steady job of making up Pittsburgh batting orders. When the Corsairs went into a slump last summer Manager Frankie Frisch let the Press scribe write his lineup for the day and then saw his club bang out a win. Herman upon hearing of Biederman's magic pulled the same stunt with good results.

★ ★ ★

In a recent column Elmer Ferguson of the Montreal Herald told the story of a Canadian Jewish athlete who shook hands with Hitler and today washes his hands every time he thinks of the incident. The personality is Ernest Batson who later became known as the "Bing Crosby of England." Batson is now back in Montreal after several years in England. He went to the Isle in 1935 to play hockey with the Streatham team. The following year he arranged for a British all-star team to tour Europe. In Brussels the players were presented to King Leopold, after playing the Belgian all-stars, and at Dusseldorf, in Germany, they played the German national team, and all hands were presented to "Heel" Hitler, the cause of Batson's nightmares today.

Batson coached several hockey sextets in England and was slated to manage the Edinburgh rink but it was taken over for war purposes and is still held by the Army. He volunteered for the R.A.F. and was in the service until September 1946, seeing front line action against the Japs in India, Burma, Malaya, Singapore, Java, and Borneo. He was the first Canadian to enter Singapore after the Japs surrendered. He was also the first Canuck to enter Borneo after the Japs threw up the sponge.

Batson was attached to the famous R.A.F. Mosquito Squadron, the 110 (Hyderabad) backed by the Nizam of Hyderabad, richest man in the world. On one of his furloughs Batson was the guest of the Nizam, staying at his palace for two weeks. Subsequently he returned to the palace for another fortnight.

Returning to England in September of 1946, after nearly three years in the Far East, he was offered three coaching contracts, at Dumerline, Kirkcaldy, and Ayr, all in Scotland. He coached the Ayr Raider Seniors to two cup winning league championships last season, and coached the Ayr Spitfire Juniors to the West Coast Championship of Scotland. Batson also appeared on the English stage and was nicknamed the "Bing Crosby of England" which is not bad, to his way of thinking. Among his other accomplishments was the training of Megan Taylor, the figure skater, and Freddie Tomlins, another great figure skater killed in the war.

★ ★ ★

Moe Siegal, who recently moved to Washington from Atlanta, is doing a bangup job covering the Senators for the Washington Post. Together with Shirley Povich he gives the Post one of the best baseball writing combos in the business today.

Canada Takes 5,000 DP's; Only 20 Are Jews

World Wide News Service

OTTAWA—Authorization has been granted for the admission of 10,000 European displaced persons to this country and it is expected that an additional 5,000 will be allowed to enter Canada as soon as existing quotas are filled, according to an announcement made here this week by Reconstruction Minister Howe. Of the 5,000 DP's already in Canada, it was reported, only 20 are Jews.

The refugees admitted under this authorization, Mr. Howe explained, do not include those displaced persons permitted to enter the country under the Immigration Department's "relative plan" and its "group movement plan."

Huntington Laboratories
Huntington, Indiana
Denver
Toronto
SANITATION PRODUCTS

Son Of Samuel Gompers Succumbs At 69

Special

NEW YORK—Alexander J. Gompers, 69, last surviving son of Samuel Gompers, labor leader, died in his home in Brooklyn. He retired on June 2 as a referee of the Workmen's Compensation Bureau of the New York State Department of Labor.

Funeral services were held here at the Riverside Memorial Chapel.

Lelyveld As Hillel Head Made Official

Special

WASHINGTON, D. C.—The appointment of Rabbi Arthur J. Lelyveld, New York City, as National Director of B'nai B'rith Hillel Foundations was confirmed by Frank Goldman, Lowell, Mass., President of the Orders.

Also announced was the election of Dr. Abram L. Sachar, Los Angeles, as National Chairman of the Hillel Commission.

Don't Overlook Gordon, In Praising Giants

Special

NEW YORK—With Johnny Mize hogging the spotlight, you might overlook Sid Gordon, who has been one of the spark plugs of the New York Giants this season. Gordon is only 29 years old, bats and throws right handed, and still has many years of baseball in front of him. He was born in Brooklyn and still makes his home in Flatbush.

Gordon broke into pro baseball through the channels of American Legion junior baseball. His first club was Milford in the Eastern Shore league in 1938. That season he hit .352 and fielded with an average of .923 while playing third base. Included were 25 home runs and a total of 145 hits in 112 games.

Gordon was with Clinton next season and moved to Jersey City in 1939 and remained with that club through 1942, save for nine games with the Giants in 1941. In 1943 he played in 131 games with the Giants, hitting .251. Then came two years of service with the Coast Guard. He returned to action in 1946 and raised his batting average to .293 while playing third base and the outfield.

Sid married Mary Goldberg in 1940. His hobby in the winter months is watching basketball games.

Shorts

DR. JULES GORDON is the new club physician for the New York Yankees. He succeeds Dr. Mal Stevens, resigned.

★ ★ ★

Si Burick, long-time sports editor of the Dayton (Ohio) Daily News, is back on the job after an extended illness. However, he hasn't resumed his radio sports program over WHIO.

Cy Block's .347 put him in second place in the batting race in the Southern Association. Block was recently shifted to second base when Nashville's Manager Larry Gilbert was caught without a second sacker.

★ ★ ★

Rube Samuelson is one of the better known sports writers on the west coast. He's with the San Francisco Chronicle and does a swell job.

Morrie Arnovich, new manager of the Davenport team, was tossed out of three consecutive games for umpire-baiting. Unusual for the mild-mannered Mr. Arnovich.

★ ★ ★

In answer to "Twin-City Fan"—Yes, Maurice Marenberg of Toledo, O., was the first president of the National B'nai Brith Bowling association. Now he is executive secretary of the organization.

★ ★ ★

Pitcher Ernie Silverman and Catcher Joe Ginsburg provide Williamsport in the Eastern League with one of the few all-Jewish batteries in organized ball. "Red" Ginsburg caught with the Manila All-Stars during his service days.

Washington Zionists Picket British Embassy

Jewish Telegraphic Agency

WASHINGTON—Over 200 local Zionists picketed the British Embassy protesting the British deportation of the Exodusters. The delegation representing the Washington Jewish community requested an audience with Lord Inverchapel, but were refused.

If you happen to be parents who are sending your son or daughter away to college this fall and are afraid they will be completely separated from Judaism, don't despair. Chances are when they come home, they will be able to teach you a thing or two about our Jewish heritage.

So much is written about the declining influence of Judaism on the younger generation that it is important to realize all is far from lost. At this time each year a powerful force begins to unleash a barrage of Jewish culture just where it is needed most—at American colleges and universities.

This achievement is the work of the Hillel Foundations, sponsored by B'nai B'rith at well over 150 universities and colleges throughout the country.

Numerous Jewish students are packing their trunks in preparation for leaving home and living on a college campus. They will need guidance. If a Hillel unit is located at their school, they will be aided by an organization which works to make for them a "home away from home."

After not being too active during the small-scale summer sessions, the Hillels throughout the country are preparing for a busy year of activity increased by record enrollments. Whether large or small, the Hillel units are getting ready to swing into action.

Their specific job is this: to give students a religious, cultural, and social program which will help them find a fuller and richer life on campus, and at the same time prepare them for service to a democratic community when they are graduated.

Hillel and liberalism walk hand in hand. The student who learns to appreciate his Jewish heritage, which teaches one world and the brotherhood of man, becomes in most cases an asset to the college campus, to his community, and to himself.

Oddly enough, Hillel was founded in 1923 upon the suggestion of a Gentile, Chauncey Baldwin, a professor at the University of Illinois. With his help, Rabbi Ben Frankel set up the first Hillel unit there.

Since that time additional units have sprung up rapidly. They range in size from such large Foundations as those at the University of Wisconsin and Ohio State University, to the counseling offices at such smaller schools as Marshall College in Huntington, W. Va.

A good example of the operation of a medium-sized Hillel Foundation can be found at Rutgers University in New Brunswick, N. J., which is currently planning its stepped-up fall program. Last year the unit had a membership of about 450 students. Under the guidance of the director, Rabbi Julius Funk, the Foundation is planning an ex-

Boycott Talked By U.S. Revisionists

NEW YORK—Failure of the United Nations to arrive at a satisfactory solution of the Palestine problem will "undoubtedly" bring a Jewish boycott of British goods and services, Col. Morris J. Mendelsohn, chairman of the executive board of the United Zionist-Revisionists of America, declared at a press conference here. He denounced the recent arrests of 40-odd Revisionist leaders in Palestine.

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panded membership campaign to reach an increased Jewish student body this fall.

Throughout the country Hillel groups follow a similar pattern. Cultural and religious committees present prominent speakers on American and Jewish topics, plan religious services, and celebrate Jewish holidays. Social committees hold dances to bring Jewish students together and attract them to the Foundation.

An important aspect of the program is that Jews of all religious categories are a part of Hillel, as are Jews of all Jewish and American political beliefs. There is no room for discrimination.

It has been proven by frequent examples that in many cases students who have been deprived of a Jewish background at home come back from their college with new knowledge and a strong desire for Jewish experience. It is encouraging to watch this positive development in Jewish life.

Britain 'Permitted' Riots—Major Weiser

Jewish Telegraphic Agency

NEW YORK—The recent anti-Semitic outbreaks in England "were not activated by the Government, but they were certainly permitted," Major Samuel Weiser, chairman of the Jewish Legion in Britain, charged here

Crowd Breaks Up Fascist Meet

Jewish Telegraphic Agency

LONDON—Hundreds of police were rushed to the Dals-ton district of North London last week-end when crowds shouting "We Don't Want Fascism" stormed the speaker's platform at a meeting of the anti-Semitic, pro-fascist League of Ex-Servicemen. Police seized several of the demonstrators, but some of them were subsequently freed by their comrades.

at a press conference. The Legion is an organization of Jewish veterans who identify themselves with the resistance movement in Palestine.

Declaring that it was "open knowledge" that followers of Sir Oswald Mosley, fascist leader in Britain, were preparing for the anti-Semitic incidents, Major Weiser said that Mosley's publications are sold at all newsstands and that his "underground" movement, which is organized under the guise of "book clubs," has been steadily growing. Weiser pointed out that, on the pretext of defending free speech, the Government does nothing to suppress anti-Semitic leaders, many of whom were detained during the war as "subversive elements" in the country. He said this was especially true of leaders of the British League of Ex-Servicemen and Women.

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